

# The ROSICRUCIAN FORUM

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## THE PATH

Out of an eon of sleeping  
Insensate eternity  
Forth from my dungeon creeping  
Hearing you call to me  
Since I am come at your behest—  
Now, Life, now may I rest?  
*No, my child, you must not stay.  
Come follow me, I will lead the way.*

The road is long, and I have grown weary  
Faltering, falling time after time  
The winding path through the valley so dreary  
The stony hills have been hard to climb  
Surely this is the final test—  
Now, Life, now may I rest?

*The answer again was "No, child, no  
There are many more long miles to go."*

Toward yonder beacon's faint gleaming  
Upward through dark nights of woe  
Upward through bright days of dreaming  
Leaving them all far below  
At last I attain the loftiest crest—  
Now, Life, now may I rest?  
*My child, not yet do you understand  
Here, if you will, you may take my hand.*  
Ah yes, let us continue the quest.  
Nevermore, Life, will I ask for rest  
For I glimpse the Way, how it reaches far  
Beyond the beyond of the farthest star.

—WANDA MARTIN HEWITT.

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## Greetings!



DEAR FRATRES AND SORORES:

What do we mean by *morale*? Since the war, we use it almost as a by-word. It is one of those background, atmospheric terms that sound nice when related to certain topics of conversation. Most all users of it are quite aware of its dictionary definition, but what it actually consists of as a condition or thing, or how it is to be accomplished, is usually a mystery to them.

Let us look upon it realistically—morale is an attitude of mind conducive to attaining an objective. The objective or final end to be accomplished may be something in which we will participate personally—or possibly indirectly, by desiring someone or others to do so. Thus, for example, students of a university who watch their football team depart to play under adverse conditions may have a high morale in expecting them to win, yet they personally will not play, nor even witness the game. Naturally, if it is always left to an individual to select an objective, it will be one that is attractive to him; that is, which he finds appealing. No one will set for a final goal something which he does not like or desire. We will frequently establish intermediary aims which do not in themselves inspire us, but we consider them as merely ways to the final desired end. Under such circumstances, we transcend the mean, unpleasant duties of the immediate ends by keeping our thoughts focused upon the ultimate one sought. That is why it is so essential to morale in life generally, that we have a supreme ideal toward which we strive.

The congeries of human experiences are principally very disagreeable. Look back over the years. You can recall far more unpleasant circumstances, mean incidents of the times, than you can enjoyable ones. To endure all of these things in themselves would most certainly discourage one to live. One thing alone carries you on—your conception, your ideal, be it philosophical or religious, as to *why you should live*. That alone compensates for all hardships or sacrifices. Think. Is it not true that you would not want to endure life if it were not for that one transcendental conception of it which you have? The individual in life, without such a philosophical concept, can only look ahead and conceive a repetition of more of what he has already experienced. Such a vision does not engender enthusiasm. In fact, the opposite occurs—melancholy, depression, and the dulling of the mind and powers of accomplishment, both physically and mentally.

Unfortunately there are so many human beings who live only because life has been given unto them. Such a negative acceptance of life is the equivalent, for example, of carrying a heavy sack of bricks on our backs, merely because they were given to us freely, and we do not know what to do with them.

You as an individual had little or naught to do with the declaration of war by your government, or with your nation's participation in it. Its victorious conclusion by your country has been made a *National objective*, transcending all other interests. As an individual, to have the proper morale, you must have the attitude of mind which will further a realization of the winning of the war. You will require a *positive outlook*, that is, you must correlate all of your acts and thinking, so that they become focused upon furthering that end. Each day and hour you must become conscious that you are attaining the objective. If you do, *enthusiasm*, which is emotional stimulation for a purpose, will run high. If you do not, you will become more conscious of those sacrifices which pain and distress you, and you will, therefore, retard your progress in eventually attaining the National end.

We cannot have a high morale unless we understand our objective and accept it. Candidly, we cannot become enthusiastic over something which we do not comprehend. As said, though you did not bring the war about directly, nor were you, in like manner, given the opportunity to decide if we as a nation should participate in it, nevertheless its satisfactory culmination exists now as a *National objective*. The first thing, therefore, is to try and understand why we are, as a people, at war. Comprehend the necessity that we become victorious. Ask yourself what would have occurred if we had not gone to war under the provocative conditions that existed. And don't measure the need in terms of the immediate inconveniences and demands made upon you, for that is a narrow and improper conception. If, for analogy, from a mountain top you could experience a never-to-be-forgotten, magnificent vista of a sunset, you could not truly evaluate that experience by concentrating upon the rigors of climbing the mountain, and the aches and pains you might incur and the shortness of breath you would experience. They would all be the labors which contributed to make it possible for you to realize the spectacle from the moun-

tain top. The greatest rewards come from labors expended.

Therefore, to be realistic, you must determine whether life would be worthwhile if this Nation did not go to war and if it were not victorious. Would all of the comforts you might now find it necessary to forego still prevail if we did not participate in this conflict? If, under the present world-conditions, and in the era in which we live, this day and age, there is no possible escape from war, and yet we wish to be able to preserve our standards of living, then a victorious war becomes, for want of an alternative, a necessary objective. It becomes an unpleasant duty to be performed, out of which will arise a supreme satisfaction, which, after all, is what we wish to attain.

High morale, then, first consists in convincing ourselves of the need of our objective. It is manifest that in our daily lives we will be inclined to measure and weigh all things with reference to this objective. It is equally apparent that those things which may be seen in the light of directly furthering it will enthuse us, and contrarily depress us. Since mental depression detracts from our personal powers of achievement, the more we become depressed, like a vicious circle, the more we permit conditions to arise that will disturb us. The man in swimming, who realizes that it is with difficulty that he keeps afloat, and yet allows himself to be gripped with despair and abandons swimming, immediately brings disaster upon himself. Let us understand that every man and woman would always be an immediate success in everything they undertook, if every factor which contributed to it were known and mastered. However, each enterprise which is new to any extent, that is, that has never been experienced in just the same manner, will contain elements of surprise. For a man not to come upon unanticipated obstacles in aspiring to attain a goal, he would not only need to be a complete master of himself and of nature, but of man's minds as well. As yet, no men upon this earth are such complete masters. Therefore, adversities, or conditions which do not add to the means of reaching our objective, should not break down our faith and confidence in our ability to do so. Rather, they must be accepted in the light of a challenge, a challenge that makes the goal more difficult to reach. You know, in your immediate experiences, in the things with which you are concerned, and the efforts you expend, that that which was more difficult to secure or accomplish has always brought you greater pleasure.

Psychologically this is quite understandable, for you experience a dual pleasure—the enjoyment of the thing had or done, and the personal pride of accomplishment—the satisfaction of a victory. After all, hardships which surround a

campaign or an enterprise, in which we wish to be successful, make the whole venture a *conflict*. It is a pitting of conditions against our mental and physical resources, our strength of character, body, and mind. If we emerge successful, *we are victors*. There is no deep satisfaction in easily achieved ends, because there is no pride or self-respect which arises from them. Therefore, consider adversities as challenges, as lashes to spur you on. Remember you must have already decided that the *objective* is supreme—the thing that counts most. Consequently, the cost can never be too great. If you are considering the costs and sacrifices in attaining an objective as exceeding their worth, then that is an indication that your objective is not supreme with you. Is there anything you would not do to save your wife, mother, or son or daughter from death? Would there be anything you would consider too great a price to pay for their lives? Obviously not, because their lives to you are a supreme objective.

It is admitted that adversities and circumstances unfavorable to the end we seek are very often attacks upon our strength, and therefore a strain upon our morale. Consequently, it is necessary to avoid all of those things which we can, without deviating from our course. It is advisable to avoid engaging in useless heated arguments over the war, and the manner in which is conducted. Unless your "counselors" are experts, their opinions can only confuse and often unduly alarm you. Further, clever dialectics can often make white appear black. Therefore, why expose yourself to depressing and usually confounding opinions? Fears are one of the greatest disrupters of morale. They induce hesitancy, reluctance, and doubt, which slow down the progress we make as individuals, or collectively toward an objective. Fear is the anticipation of a yet unrealized condition. If a circumstance or condition can with reason and logic be projected out of the present, as a very probable future event, then prepare for it—don't fear it. A fear anticipates misfortune. No one is certain that misfortune will occur until it actually does, consequently fears are useless. It is instinctive for man to be prudent and cautious, so as to protect himself and his interests. Fear, however, even prevents these necessary precautionary measures, for it paralyzes initiative and the powers of reason and action.

Therefore, to summarize. *First*, understand your objective. *Second*, relate all things to it. *Third*, realize that sacrifices are only intermediary and the objective is worthy of them. *Fourth*, avoid circumstances apt to implant fears. *Fifth*, we must also avoid fatuous statements or chauvinistic lectures or articles. We are not superior men, as we are being told so often. God is not

definitely aligned on our side to any further extent than we act in accord with justice and Cosmic principles. The fact that we are strong, individually or collectively, does not mean we cannot become weak. Further, because we have never been defeated does not preclude our being so. We are not invincible, except as we so make ourselves. Our intelligence and innate qualities are not superior to our enemies, just because our customs and living conditions are different.

Your objective in this instance—victory in the war in which we are participating—is yet unrealized, and, therefore, it is still an ideal. But all things which you will need to realize it must in the main today be *factual*, capable of perception and of being put to use and applied. Consequently, feed yourselves a minimum of "opinions," as they are advanced by commentators, analyzers, and reviewers of the war's news. Most of these opinions are saturated with speculation. Remember, no man or group of men knows exactly how each move of the war campaign is going to result. If they did have such knowledge, they would not be permitted to divulge it in a public manner and in advance. Therefore, this is a time for planning and not for prophesying. If you are one of many who are inclined to put great faith in these radio and newspaper "war strategists," consult their past predictions made a week or a month in advance of each major move in the present war. You will find that, with very few exceptions, not one of them anticipated what actually did occur. Such arbitrary speculations as to outcomes, if negative, create fears; if optimistic create diffidence, and lessen initiative, which often proves fatal. Your morale is high if you know these things and live by them during these days.

Fraternally,  
RALPH M. LEWIS,  
*Imperator.*

### Assumption

A Frater from Canada asks to have the following question answered: "In using the law of assumption, does one not accept a grave responsibility?" This might be answered by the statement that in using any natural law we accept a grave responsibility. In fact, do we not accept a grave responsibility by even living and attempting to influence the lives of others about us? If things were not done, or put aside because they involved the acceptance of responsibility, nothing would ever be accomplished. Everything that is worthwhile is accomplished because someone accepts the responsibility for doing it, and often even incurs risk in carrying out the particular activity. Man is brought into a world where he must com-

pete with physical factors about him. He must always be alert to the fact that life is of value in proportion to the service it is able to render, and that there is no progress in a state of inertia or simply doing as little as one can. Therefore, if we do anything, regardless of how simple it is, we assume a certain degree of responsibility. That responsibility increases in proportion to the strength and extension of our ideals. A man who learns to drive an automobile, to use a common example, assumes a responsibility not only to himself, but to those who may ride with him and those who are driving other cars at the same time.

The individual who is ignorant of the laws of life may have certain responsibilities, but on the basis of the old saying that ignorance is bliss, they bother him little. On the other hand, the sincere student who reaches out to understand the laws of nature, to delve into all its hidden meanings, to advance into the field of occultism or the search for knowledge that is hidden, is assuming a responsibility, because he can never be the same after he gains some point of truth. Some students believe they can advance to a certain place and then stop, but they cannot, for if they do they are creating Karma which will bring about difficulties in the future. If man advances he must assume the responsibility of living on a par with that advancement or admitting defeat. The knowledge of the Cosmic is the knowledge of God. Man cannot treat lightly these laws and principles, expecting to take them up and lay them aside at his own whim. If he finds some truth he must be willing to live that truth and to use it as a light to direct his way to further knowledge. So we see that in using or learning to use any law we accept a certain responsibility.

The Frater who asked the question concerning assumption pointed out as an illustration that by using the process of assumption as explained in our higher degrees, he might bring about a serious condition in trying to influence an individual to do something different from what he was intending to do, even though what he wished to have accomplished was just and good. For example, if this Frater knew that an individual of his acquaintance was going to commit a criminal act, and by the process of assumption tried to dissuade the individual from so doing, and as a result did cause him to take steps which might lead him into other paths he would not otherwise have known, or might direct his steps in a certain way that would actually bring him physical injury or place him in danger, would he not be responsible? The Frater concludes with the question, "Is not the responsibility of the individual in using the process of assumption to be carefully considered, and furthermore, would not the complete consideration lie beyond the knowledge of anyone using the process?" By that he means that no one

could possibly know the complete experience and background of another individual. The concept here is somewhat erroneous. By assumption we can influence others, but we cannot command them unless they are willing to be commanded. In other words, when we use the process of assumption we are working through natural principles. When we try to dissuade someone from doing some wrong act, through this process, the knowledge will come to him in the form of conscience as it would come at any other time, and we would only be instrumental in making that conscience stronger.

Therefore, as long as we use the process of assumption, or any other process, for a constructive purpose, we are not interfering with the life of another. We are only trying to direct it constructively into positive and useful value. However, all use of natural laws should be carefully considered. Experimental use is not necessary.

—A.

### Dispelling Undesired Influences

A soror of the Great Lakes region of the United States now arises to ask our FORUM this question: "How is it possible for someone to close out the influence of another when one feels it is not of the highest caliber?"

This question, simple as it appears, has many ramifications. What are the influences which the soror wishes to dispel, that is, what is their nature and kind? Mere association—the presence of another—may be objectionable. For example, a person may have repugnant personal habits, or be unclean of body. Continuous association, the aggravation caused by the disliked physical qualities of such an individual, may cause ill health to those who must be around him, because of the effect upon their nervous systems. For further example, if the objected to individual is a member of the family, your position in the family circle might make it possible to exercise sufficient authority to compel a change in the undesired habits. If this is accomplished, then, of course, the influence is removed. If, on the other hand, the individual cannot be made to improve himself, the only alternative in such a case is to leave so that which is repelling to you can no longer be perceived.

Then again, undesired influences may not be of a physical nature, rather they may be of a moral one. Many persons are thrown into contact with others in employment, or in school, whose personal conduct is vile. The depravity of those with whom they must often mingle for hours each day leaves them most depressed. It, in fact, seems to rob their consciousness of personal inspiration. To them the whole world seems to become discolored and drab. It is because they

find it difficult to throw off the memory of their daily contact with such persons. There again the only alternative, if you cannot dominate that person with your own personality, so as to cause him to alter his ways or suppress them, is to remove yourself from the influence. Such an influence really amounts to an environment.

It is wrong for us to think that it is always necessary for us to transmute an objectionable environment into one which we desire. If the elements of an environment are in themselves not corrupt and have merit, and the displeasure they cause is merely because of improper organization or misunderstanding, then it is just a question of bringing order out of chaos, or of changing the environment, in other words. Such is the kind of circumstance where we should apply such knowledge as we possess to *master our environment*. However, where the elements of the environment are inherently prurient I would advise abstaining from any attempt at transmuting their nature. You will be dissipating your own energies, to no avail. Move to another environment where you have such materials as you can utilize in constructing what you wish. For analogy, a builder of fine edifices cannot waste his ability, nor take the time to try and salvage enough materials from decayed lumber and crumbling bricks to construct a fine building according to his plans. Therefore, if you are going to devote your life to missionary work, that is one thing, but if you have another purpose, other ideals equally as noble, then if you cannot reasonably alter those who are degraded and who influence you detrimentally, remove yourself from their presence.

Actually such persons as we have so far considered do not exert a positive influence upon us. Their influence is purely *negative* in effect. Their conduct, or their appearance, visually or audibly, suggests the inharmonious or repulsive influence we experience. In other words, if we could shut our eyes or cover our ears, their influence upon us would terminate at once, would it not? Thus, I repeat, such influence is negative. The positive effect is caused by our minds, our analysis of their ways, and our comparison of them with those ways which are generally accepted as proper or good. Consequently, if we eschew them, let us go where the suggestions they make to our consciousness cannot be perceived. It is realized that one cannot always just pack up, and travel in search of the ideal environment. When you are forced to remain, then combat the suggestive influence. You must attempt to instil your consciousness with those elevating thoughts which will mitigate what you perceive objectively. I would suggest that you first enter your sanctum before your work day begins, even if just for five minutes, and ask the Cosmic to inspire you that

day. Ask to have planted in your consciousness some ideal or plan, or the outline of some activity related to your work or duties that will so occupy your attention that the undesired impressions can be easily cast off because of the appeal which the desired ones will make to you.

A child, for further analogy, whose mind is free, or who has a duty which is so routine that it has become habitual and requires no thought or preoccupation of the mind soon has its attention wandering, as parents and teachers know, and is often apt to get into mischief. If your duties, therefore, do not require thought or concentration, try to occupy your mind with some interesting subject or problem, with the aid of the Cosmic, so that you partially dwell within. During those hours make an *introvert* of yourself, so that you become less conscious of your environment or the objectionable suggestions in the conduct of the person or persons around you. If you sincerely appeal to the Cosmic and your petition is answered, you will know that you have been helped. You will seem in consciousness to transcend the undesirable. Your mind will be filled with stimulating, pleasant ideas related to your work, if that is possible, or your consciousness will be projected outside of your environment. You will find yourself planning interesting things to be accomplished as a hobby, or to do elsewhere in your spare time, away from your work. You will actually become so engrossed in such plans that you will hardly be aware of the effects of those who previously influenced you wrongly, or annoyed you by their habits or ways.

By all means, however, realize that no one can enslave your consciousness. They cannot extend an influence that reaches out through time and space to snare and torture you. Such destructive thoughts on the part of another can not possibly leave their own consciousness, for if they could it would be in violation of the Cosmic laws and principles. Those who believe such thoughts are possible are only fear stricken and superstitious, and what occurs to them as ill effects are what they have brought upon themselves by such fears.—X.

### Partaking of the Sacrament

A Soror asks if the partaking of the sacrament, as given in most Christian churches, would be a subject worthy of discussion in "The Rosicrucian Forum." It has been a policy of this organization in all its publications and activities to avoid commenting on religious principles, doctrines or activities. The sacrament comes under this heading. It is a practice of the Christian church established by Christ. It is interpreted in various ways by various churches. In some the sacrament is a very elaborate ceremony, and I believe in others

it is considered only a symbolical ceremony, while in certain denominations it is not actually practiced at all. Regardless of how it may be interpreted in the church with which you are affiliated, it is a ritual filled with great symbolism. It represents the renewal of man's life and activity in the religious belief to which he has subscribed.

I am not going to enter here into the discussion of the validity of any type of religious belief or practice. It must be assumed that the person asking this question, and those interested in its answer, want to know the Rosicrucian attitude toward this particular religious practice. As the choice of his religious affiliation is up to the individual member, according to Rosicrucian principles it cannot be said that the sacrament is something which the Rosicrucians should recommend or disregard. To the individual who selects his religion as one means of contacting his Creator, it is only right that he sincerely utilize every procedure which he finds will legitimately bring about that end.

The discussion of any religious question brings us down to the point of why man has a religious feeling, and this subject would require many pages of this Forum, which is unnecessary as it is covered in many fields of anthropology, history and psychology, as well as in the philosophical and religious writings of great thinkers of all ages. The individual who unites with a particular religious group does so because he finds its principles and teachings compatible with his beliefs. In other words, in the lives of many individuals religion is a confirmation of their feelings, rather than their feelings being an outgrowth of religious experience. I do not mean to infer that religious experience is not a valuable factor in the lives of all, because knowledge and theory alone have little value. So we see the man who has religious convictions has them because he finds that his choice of religion has provided a chain or a link between him and his God which supplements all other knowledge and experience, but does not necessarily replace it. That is why a student of philosophy, of metaphysics, of Rosicrucianism, of the sciences, the arts, or anything else will find that fundamentally religion in no way is to be considered as an intrusion upon these other fields, or vice versa.

Persons who have accepted a religion in which the practice of the sacrament is a part of its procedure are going to find exemplified in it a means of closer contact with the source they are aspiring to reach. Therefore, from the standpoint of Rosicrucianism the partaking of the sacrament depends upon the viewpoint of the individual. If it is a fundamental part of his religious belief, and he enters into the ritual with the proper attitude, he is going to gain benefit. Probably most of those who participate in this ritual could gain

far more out of it than they do if they would attempt to understand it historically, philosophically and religiously. Anything that is worth doing is worth doing to the fullest extent we are able—that is, really putting ourselves into it and not merely going through a form. Therefore, if you regularly participate in certain religious activities connected with your religious beliefs, study them. Determine just what they signify and determine furthermore that since they have value you are going to train yourself to gain the utmost benefit from them.—A.

### Mystics and Master Minds

A soror from Canada arises to ask our Forum several questions. She asks: "Can you tell me why you use the term mystics and master minds? Is a mystic a master mind, or what is a master mind? Another thing that has often puzzled me, is why do educated missionaries from this country, who spend twenty or thirty years in the Orient, return with such poor opinions of the people there? Is it possible in that time that they never contact personalities of a degree of evolution?" These questions are somewhat divergent, so we will divide them into two and answer separately.

Mastership consists in not only being able to surmount an obstacle or condition, but in so understanding it that we can intelligently direct or use it. Therefore, mastership includes not just theory or abstraction, but *practice* or *application* as well. You would most certainly not refer to a musician as a master, if he knew the theory of harmony in music or the science of music, co-ordinated sounds, and yet could not play an instrument or compose a number, or arrange an orchestration. Mastership then consists of having a knowledge of something and developing a technique to use such knowledge for the purpose of accomplishment. Every apprentice in a craft or trade, and every student whether of bookkeeping or engineering, if his study is not perfunctory, is seeking mastership.

It is indeed unfortunate that students and teachers of occultism and mysticism have made it appear that they have appropriated the term "Mastership" for the exclusive use of those who seek perfection in such subjects. Each of us who aspires to a full, intelligent life is really striving for *mastership in life*. If there are any differences in mastership, they are to be found only in that which man has mastered. Mastership is a technique which we develop, and that technique can be related to one thing or another. It is apodictical that if one becomes a master of playing cards, he cannot possibly serve humanity as well as one who is a master of the laws of health, for example.

When you master a thing you gain dominance over it. What is it then that you want to dominate? In the answer to that question, you will find whether your mastership has more merit than someone else's. A mystic may have a *series of masterships*, as many often did. Leonardo da Vinci, recognized mystic and philosopher, was a master artist, scientist, mechanic, and musician. Sir Francis Bacon was another of these multi-mystic masters. Our own late Imperator, Dr. H. Spencer Lewis, with his many accomplishments and attainments, was still another example. To them, as to all mystics, personal mastership—the mastership of self and the Cosmic principles of living—was the highest state of attainment, superior to all of the other masterships.

A man is strong in nothing, who is weak in character. No man can rise very far, if he is possessed of uncontrollable passions, or inhibited with deep-seated fears. No possession or achievement is secure, if it is built upon the faulty foundation of superstition and personal spiritual insecurity. The mystic knows this. He knows that man's objective mind is not infallible, that it is subject to vicarious moods, and its stock of ideas easily depleted. The mystic wants an inexhaustible source of supply, and an inexorable power that he can draw upon before he attempts mastership in mundane things, such as the arts, sciences, and crafts. He knows that the intelligence, the mind of the Cosmic is ubiquitous, that it pervades all. Every mystic in this sense is a pantheist. He knows that this Cosmic Mind is not located off in a distant corner of the universe, nor is it inherent in some remote object here on earth. He is aware that it exists in his being as a higher form of consciousness, as an intelligence which directs and which is *all-inclusive*. He knows that this Cosmic Mind does not have ready-made answers and formulas to release to him, as one would receive them from a slot machine in which he deposited a coin. Rather, the mystic perceives this infinite Cosmic Intelligence as properly influencing his own processes of syllogistical reasoning so that from his own mortal, objective mind come the necessary thoughts, points, or principles. Since the place where he is most contiguous with the Cosmic Intelligence is *within himself*—the researches of his inner consciousness—it is there that he turns for this inspiration, this stimulation.

Mystic mastership or mastery of mysticism is therefore the finding of the God Power within oneself, and, further, learning how to use to the fullest extent the powers and forces with which the Cosmic has endowed man. The mystic wants to secure his position in the Cosmic. He wants to know his relationship to it and how to draw upon the Universal Consciousness, and how to develop and put to use the faculties he already

possesses, before he sets out to accomplish anything of a material nature. Most men function conversely in their own lives. That is, they set about to reach and master some material end before they have any understanding of themselves. Notwithstanding, many succeed by such means—but it is a painful way. They succeed because they eventually discover many Cosmic principles, by first violating them and experiencing the consequences. We would not think a workman trained—or even very intelligent—who sought to build or construct anything without first having knowledge of the tools needed and how to use them. The mystic, through seeking wisdom through the God Mind within himself, learns to use these natural tools before setting out on a worldly enterprise.

The mystic doesn't have to wait until he is a complete master of self, because as he learns these Cosmic principles he can gradually apply them to the things of the world which he requires. The loose popular use of the term master mind means one who is a genius, or exhibits exceptional ability in some intellectual capacity. As applied to mystics, it means one who has or is mastering the sources and powers of the Cosmic Mind expressed within him.

To answer the next question, religious sectarian missionaries are most of the time anything but liberal in their views of people and their ways. Many missionaries consider intelligent, law-abiding, and spiritually inclined people, even in their own native lands, as *hopeless pagans*. To many of these missionaries, men and women who do not believe as they do are lost, that is, they are spiritually condemned and incapable of consecration to God. I have known missionaries who considered a whole community in America as deplorable and Godless, because it did not have a church of their preferred denomination. Therefore, educated, refined, and evolved Oriental characters who are not, for example, Christians, might by many bigoted missionaries be impugned as heathens—even as atheists.

In the opinion of such missionaries today, the Orientals of that type would be considered a detriment to the land in which they dwelt. On the other hand, it is in the East that the light of wisdom and inner understanding first shed its rays upon men. It is in the East that the great avatars, leaders, and searchers for truth were born. This illumination has ever spread Westward, consequently, it is to be expected that the schools of arcane philosophy and esotericism would have been more numerous in those eastern lands and that greater mystics and masters would have been developed there. Also in those lands, the opposing forces of darkness first became well established and prospered. Such influences as ignorance and superstition flourished and grew

strong among the masses. They opposed education, learning, enlightenment, and freedom of thought. They became so strong that the mystics had to isolate themselves in remote areas in the wilds of nature, and in monasteries and temples, to preserve what they had learned. They, too, of course, sent out their missionaries into the world to teach mankind and to help lead it out of its darkness.

The world in those days was still young as far as society was concerned. There was much room for expansion centuries ago. Migration began to new lands of opportunity. Multitudes of persons who sought freedom went Westward and brought with them their new ideals. Liberalism then flourished in the fertile Western World. Systems of education developed, which elevated the masses of people in this new world far above those in the Oriental lands. Unfortunately, most of this education was devoted to *exotericism* and *material knowledge*. Consequently, though most men of the Western World are far more advanced in the physical sciences and material knowledge, they have less knowledge, or no more so of themselves, their inner beings, than the ignorant serf of many of the Eastern lands. The great mystics in those Eastern lands, who are few in number, still have the great knowledge and wisdom which they inherited. Almost all of such wisdom has been extended to the Western World through channels, schools, and orders which they have selected as qualified, and now here in the Western World they thrive and advance.

The Eastern World, or the Orient, was the beginning of the search for such truth, and the Western World is now the new home for the personal enlightenment of man. Those, therefore, who see in Egypt and the Near East, and in the so-called Holy Land, as well as in India and Tibet, the great filth and disease and who scoff at any statement that enlightenment could come from out of such countries are thinking only in terms of the present, and are looking only upon the masses of people. The great teachers of the East have done their work and they have passed on the results. They have planted the truth in the Western World. We must now, with our greater strength and wealth, turn about and help them. We must extend simple education to their peoples, the rudiments of learning. Teach them how to keep their bodies clean as temples to receive a greater light.

Another point we must keep in mind is this—these missionaries who go to the Oriental lands, and who, when they return, speak unkindly of the peoples, spend almost all of their time with the poverty-stricken, uneducated classes, and to them it seems that among the people there is no proclivity toward the spiritual or cultural things of life. Further, often because of the narrow re-

ligious concepts of these missionaries, they will refuse to associate with gatherings devoted to discussions of oriental *philosophy*, *mysticism*, and *occultism*, where they might well meet the Oriental avatars and mystics. They also refuse to visit the monasteries, where they could meet many of these personages, for they consider them and the very subjects they discuss as un-Christian; consequently, they turn their backs upon the learned people and spiritual beliefs of the Oriental lands, and since they do so, naturally when they return to their home land they state that no evolved persons can be found there, and no light could possibly come from such a land or people.

On the other hand, travelers with open minds, and who are sincerely in search of truth and not just for a response to a sectarian aspect of it, have met many of the great mystical personages of the Oriental countries. It is quite true that some of these mystical personages are humble in station, but they are *clean*, *courageous*, and *morally upright*. Others are potentates, autocratic rulers, but kindly, compassionate, and understanding, and exhibiting traits of character commensurate with their mystical knowledge.—X.

### Artificial Conception

A frater and soror arise in our Forum Circle to ask several related questions. The soror, residing in Canada, asks: "Artificial conception is being widely practiced more and more. If true marriage is a union of souls, I am wondering what effect artificial conception will have morally and ethically upon our social life, if it is increasingly practiced? Also what its effects may be upon the souls, the result of it."

The frater, who resides in Port au Prince, asks: "What do you think of parthenogenesis from the religious viewpoint? Is it true as per old sacred writings, that certain great initiates who were bearers of light for humanity did have a spiritual quasi-birth?"

To begin with the frater's questions, technically, parthenogenesis is the development of egg cells or ova, which have not been fertilized by the male element. This is not uncommon in nature, but was not discovered until 1762. Bonnet, in that year, after extensive investigations, found that the generation of summer green-flies (aphids) are all, by nature, parthenogenetic; that is, he discovered that for many months during the summer period, or for six months, in fact, no males occurred. Commonly, we also know that a drone bee develops from an unfertilized egg, having a mother, the queen bee, but having no father.

Parthenogenesis is a simplification of ordinary sexual reproduction. It is a simplification of that essential condition of development, namely, fer-

tilization. Many dossiers have been prepared on the subject, but almost all are in agreement that there is no known general peculiar characteristic of those ova which are able to develop without fertilization. Simply put, general science has not been able to find in all such ova not fertilized by the male any outstanding characteristics that designate them. Though it would seem to be an abnormality, there is no evidence of degeneration associated with long-continued or perpetual parthenogenesis. In other words, if this kind of development were due to a fault, the species would soon degenerate or fall from its standard, and this has not actually occurred. There is, of course, evidence of the usual mutation (inherited variations), but this is also common where there is fertilization by a male.

Biologists and physiologists admit that there seems to be "no justification, from a utilitarian point of view, for parthenogenesis." They mean by this, that they cannot conceive why the method of development of the eggs is made an exception in some forms of life, to the usual process of fertilization. The only conjecture they venture is a scarcity of males, or because of conditions where fertilization is difficult. It is admitted, however, that the *cells seem to polarize themselves*. This, then, is an admission that the dual polarity of a cell, under certain conditions, makes it possible for it to attain maturity and to divide without external fertilization. The positive polarity of the cell becomes sufficiently active to actuate the negative particle and produce division among the chromosomes without the male element. In fact, sufficient of the male polarity appears to exist in such a cell without the aid of the usual methods of reproduction.

Parthenogenesis is further support of the old philosophical and Rosicrucian doctrines which contend that at one time all life was unisexual, and that the duality we know as separate physical and sexual types, did not exist. We know this duality of sex is a complexity of life, and not its simplest state. Even now, it is just a matter of the preponderance of hormones of a certain polarity, which determines the sex of a human. At one time, such cells were neither preponderantly negative or positive, but consisted of an equilibrium of both polarities. Therefore, we see from the examples given above that such a state still occurs in nature.

To answer one of the frater's questions specifically: it is exceedingly difficult to reconcile many factual discoveries and laws of nature with ecclesiastical or religious dogmas. If all religious precepts and doctrines were actually of Divine origin, no breach between natural law and them would exist. It is, however, all too well known that most theological decrees are naught but mor-

tal opinions. Consequently, it is not necessary to try and adapt nature to religion. Rather the latter must attempt to conform to the former. However, the traditional story of Adam and Eve, even though it was mystically intended as an allegory and not as an actual event, does bear out the fact of parthenogenesis as once having been common to all living things. We are told in the Biblical account that Eve was created from one of the ribs of Adam. From the mystical viewpoint, this is taken to mean that at one time sex did not exist as a separate element in living form, but as one polarity, self-contained, and that woman, or rather the other polarity, was created or separated from the dual form to bring about certain developments of the consciousness and the emotions of complex living things. These would not be possible without such a division. On the other hand, all nature attempts to return to its unified state, accounting for the attraction or affinity of the two polarities or sexes.

As to *quasi-births*, or the purported strange births of spiritual personages, enlightened individuals, or messiahs being born of a virgin, such stories and accounts abound in the sacred writings of the Orient. They are principally symbolic, and are not to be taken literally. For an answer to that question, I refer the frater to the *Thought of the Month* article appearing in the February, 1942, issue of the *Rosicrucian Digest*, just recently issued, which enumerates the principal legends of virgin and strange births. So far as we now have knowledge, parthenogenesis was not known to the ancients, and there is no reference to it by any other term or phrase. The quasi-births or virgin births cannot be identified with it. In fact, almost all of the accounts of the virgin births imply or infer a father, but the conception was not mortal. The conception was caused by a Divine Being or Power. Furthermore, the conception or fertilization was assumed to have a physical agency, namely, to be caused by a word, a look, a light, or a sound which made contact with the virgin. Nor does it ever appear that the birth was solely dependent upon the reproductive powers of the mother alone.

The soror's term, *artificial conception*, refers to what is technically known as an artificial insemination. This is the practice of fertilizing the ova by unnatural or artificial means. The practice is indulged by medical science to overcome sterility on the part of a woman or man caused by abnormal physiological conditions or injury. It was first successfully tried with rats and rabbits, and now, as the soror states, it has become a rather common and *legitimate* practice, though, for obvious reasons, not frequently publicized. The soror, however, propounds some interesting questions of a mystical nature in connection with this practice.

We agree with her that a state of marriage is a union of souls. This union is established by a concurrence of interests, compatibility; simply put—an attunement with each other's personalities and mental and physical states. This attunement is not very often spontaneous, but a process of development through association. In a mystical sense, artificial insemination would not interfere with such a union. First, it must be realized that it is not promiscuously permitted, and is only indulged by medical science where the woman is married and living with her husband. Consequently, artificial insemination does not interfere with such sexual relations as would ordinarily exist between man and wife. Thus it would not be the cause of any physical inharmony which would destroy the unity of the marriage.

As to the effect upon the morals and ethics of society, to answer the soror's questions further, as a practice in all civilized lands, it will continue to be legally controlled, for the protection of the state and for the perpetuation of the institution of marriage. It cannot degenerate morals, for certainly it is a most dispassionate practice, and one motivated, not for gratification, but solely by *the love of children*. Furthermore, the need for it arises only out of abnormal conditions. Thus, there is no incentive for a general desire for it on the part of the public.

The male element—even by the means of artificial insemination—can transmute all of the polarities and elements common to the parent to the offspring. Whether any kind of efficacy is lost by this means, which would affect the soul qualities of the offspring, it is impossible to say at this juncture—time alone can determine that. It may be surmised that any deviation from the established practices of nature, which are not evolutionary and which are *merely alternatives*, are not Cosmically proper. However, I repeat, so far this has not been proven in artificial insemination. If the physical properties of the implanted cell are not mutated by artificial insemination, then we contend that the soul cannot be, for the soul enters the body *with the first breath of life*. We know, and we understand, as Rosicrucians, that a soul will only enter a body commensurate with the stage of evolution of its personality, which, as an attribute, enters the body with the soul.—X.

#### **"When Egypt Ruled the East"**

#### **—A Fine New Book—**

Thirty-five hundred years ago a great Empire came into existence on the Nile, and flourished for over three hundred years, and then gradually

declined. It was the birth period and place of nearly every great custom and practice which we cherish today in our civilization. Though in many respects we stand high above the ancient Egyptians in accomplishments, we do so only because we stand upon their shoulders. Our language, for example, finds its roots in theirs, and many of our principles concerning painting and sculpture were evolved by them. The first belief in a sole God, or monotheism, was conceived during that period, by our illustrious Amenhotep IV. Astronomy had its birth in this era, as a science; also agriculture, irrigation, mathematics, architecture, physics, geography, and history.

Even esotericism and mysticism began there—that Secret knowledge, that profound wisdom concerning the inner man, which has emerged in symbolism and allegory. Today it is being taught by AMORC and the other authentic, traditional arcane schools. These teachings of esotericism have not all been inscribed on the Temple walls of Egypt, or reduced to hieroglyphic or hieratic writings on papyri or stone tablets, to be translated by archaeologists and students. Much of such knowledge had been imparted only by word of mouth by the Kheri Hebs, of the Egyptian Mystery Schools, to reach the Western World, and us of today, in that manner. In fact, even orthodox Egyptologists acknowledge this. Consequently students—practical down-to-earth men and women of our times—can greatly profit by a study of Egypt, by learning something of the great personalities of the time, and of the tremendous gifts which those peoples gave to mankind during that particular three hundred years.

How ignorant so many persons are today of this great period of culture and human enterprise is found in the daily newspaper accounts. There we often read that this or that daily happening is the greatest, the worst, or the best "in history." Such statements are usually canards, for if these individuals really knew their history, as they infer by such remarks, they would find past parallels to many of the events to which they refer.

We are most happy, therefore, to announce and bring to your attention the fact that a most authentic and splendid new book on Egypt, entitled "When Egypt Ruled the East," has just been released this month. Of particular importance to us as Rosicrucians are the following general facts: First, the author, Dr. Georg Steindorff, is the consulting Egyptologist of the Rosicrucian Egyptian, Oriental Museum. His photograph, taken in the Memphis Temple of the Rosicrucian Egyptian Museum, was published as a frontispiece in the June, 1940, issue of the *Rosicrucian Digest*. Also an article by him, entitled "Lessons We Learned From Ancient Egypt," appeared in the July, 1941, issue of the *Rosicrucian*

*Digest*. On the occasion of the photograph, he was classifying some new exhibits of our Rosicrucian Museum, and translating inscriptions for our curator. This book, published under the auspices of the Oriental Institute, noted for its archaeological researches and expeditions, has a statement appearing on its jacket, to the effect that: "Dr. Georg Steindorff is the greatest living Egyptologist."

Second, Dr. Steindorff's chapter on the life of Amenhotep IV, our traditional Rosicrucian Grand Master of antiquity, is a particularly inspiring one. He refers to his almost "fanatical zeal" in expounding his great illumination—the belief in a sole God. Let us realize that this conception by Amenhotep IV was had centuries before the advent of Christianity.

Let us quote further statements about this book: "During the period between two world wars, however, excavations brought to light new sources of information, among them, the tomb of Tutankhamun, which revealed to the world the vast treasure of this Golden Age. Here the authors have assembled for the first time in English the knowledge gained from these disclosures: new material on the extension of Egyptian power into Western Asia during the Middle Kingdom, on Egypt's position in the Eastern Mediterranean world in the Second Millennium B.C., and numerous other important facts. Interesting details and anecdotes help to fill in the picture of Egyptian life during these three hundred years.

"The book telescopes the periods of the Old and Middle Kingdoms, leading to the conquest of Egypt by the barbaric Hyksos, and its subsequent rebellion; relates the glories of the Eighteenth, Nineteenth, and Twentieth Dynasties, and traces the beginning of Great Egypt's decline." The book is profuse with beautiful photographic illustrations of the great temples, sacred sites, and reproductions of the mystical liturgies of the period. It is large and handsomely bound, with a cover designed from the great "Book of The Dead." Its complete index makes the work valuable as a historical reference.

Today this part of Africa, and the parts of Asia which the Great Egyptian Empire once conquered and ruled again hold the key to the trend of future civilization. Will history repeat itself? Do we embark upon a new future, or do we find that we will begin to decline? Human events follow in cycles. Compare the present with the past, and you will better understand the probable future. You will enjoy reading and studying this book, and knowing that its author is the leading Egyptian authority of the world, and particularly

that he is likewise the Egyptian consultant on our Rosicrucian Egyptian Museum staff.

The book, considering its elaborate illustrations and the authentic nature of its contents, is most economically priced at \$4.00 per copy. This is the established price, and it can be ordered direct from the Rosicrucian Supply Bureau, San Jose, California. The Supply Bureau will pay postage on the book to you. Because of the nature of the subject, the edition is limited and it is advised that you order now.—X.

### The Problems of Self

There are no torments quite so great as those inflicted on us by our own minds. As Ausonius, Latin poet said: "It is tormenting to fear what you cannot overcome." These torments of mind originate from causes often quite remote from what appear to be their immediate contributing factors. If the individual has no knowledge of the true causes, he is incapable of removing them. Since these torments exist in certain thoughts we have, it often seems to the unaffected that persuasive remarks or logical analyses ought to be sufficient to dissipate them, or at least mitigate their effects. So often victims hear such ineffectual statements by well-meaning persons, as "Just forget it," or "Can't you see the improbability and impossibility of what you fear?" To the latter remark, the victim will most likely reply, "Yes, I can," but nevertheless his torments endure.

What is not generally comprehended is that the effects of the experience contributing to the mental torment are not in the objective consciousness, but rather are deeply implanted in the inner or subjective mind. The reasoning of the victim's objective mind is not forceful enough as an anodyne—or as a suggestion—to eradicate the experience or its influence in the subjective, and so it persists.

What are these torments and how do they originate? Let me give you some examples that have come to the attention of the Department of Correspondence:

**One**—Three or more people are in a group conversing quietly. John is seated nearby, and does not hear the conversation, but he is convinced in his own mind that it is about him, and that the people are attempting to ridicule him. The truth of the matter is that the conversation pertains to something entirely foreign to any personality.

**Second**—John reads a book. He finds experiences related in this book which seem to parallel some of those of his own life. He, therefore, as-

sumes the belief that the author had him in mind when he wrote the book.

**Three**—A man spends quite some time thinking about the war, and desires to serve in the armed forces, but for many reasons he cannot seem to free himself from his present obligations. A few days pass, and he is discharged from his employment. He interprets this as a token of punishment for not immediately having joined one of the branches of the military service.

**Fourth**—A man and woman meet at a religious synod; both are from the same town. They are not introduced until some time after they arrive. Upon discovering that they are from the same community, they feel that there is a special significance in their meeting at the synod, and they proceed to get married, without any further knowledge of each other or their individual interests. Their marriage is based solely upon the significance they have attributed to the above facts.

The first example is typical of what is popularly termed an *inferiority complex* and a *persecution complex*. Most inferiority complexes arise out of an attitude of defeatism or extreme embarrassment, the result of severe emotional shock had in the past. In most instances, parents are the antecedent causes of these emotional shocks which take possession of an individual in later life, after a long period of development. Thus, a parent may say to a little girl of nine or ten years of age, in the presence of a mixed group of chosen playmates on whom she desires to make an excellent impression: "Now run along to the party, Mary, with your friends, but for goodness' sake try and keep your hair in place. It always looks like a bed of straw." This cruel betrayal of a physical appearance which the child attempts to conceal strikes at her ego—it causes her to think that each of her friends accepts her present tidy appearance as a falsification, and that hereafter no matter how neat her hair, they will see it rather as her mother described it. She can no longer enter society as a child free of extreme self-consciousness, for her subconscious mind is inhibited with the mental picture which her mother created for her. Everywhere, in her mind's eye, people see her as unkempt.

To an emotionally sensitive child, who by necessity wears thick and conspicuous eye lenses, the cruel ridicule by her playmates when they call her "four eyes," or "goggle eyes," may cause the child to become reticent about appearing in public and to retire gradually from all association with others. These circumstances tend to develop neuroses, such as fear of the presence of others, and in some cases envy, bluffing, and anxiety—and always the extreme feeling of an *inferiority*.

At first the emotional reaction of inferiority may occur only when an experience is had which

resembles the original one. As in the above illustration, each time the little girl finds herself in the presence of others who look at her, she then experiences all of the sensations of shock which she had when she was first ridiculed. Any new similar circumstances, by association, suggest the original factors to the subjective mind, which reproduces the initial emotions had. As time goes on, the imagination of the child perceives in other, even unrelated events, elements which to the mind are cause for similar embarrassment, and thus a repetition of the emotional state of inferiority, timidity, and the desire for flight. If this is permitted to continue, it results in the immolation of seclusion from all society—the desire to become a *recluse*. Obviously it dominates the mind to such an extent that it suppresses all capabilities of the individual.

Persuasion as a cure is ineffectual. This is because the experience was shocked into the recesses of the subjective mind by an intense stimulus of the emotions. The memory experiences of the subjective mind can always reestablish the identical emotions to their full extent when they are aroused. The victim, through reason, can and often does later in life, admit the groundlessness of his phobia, but he cannot exert enough counter emotional stimulus to remove the effect of the original experience. He can argue with himself when so affected yet he will give every physical evidence of embarrassment, of fear. Cold beads of perspiration will appear on his forehead; his extremities—hands and feet—will be cold; there will be a dilation of the pupils; and he will have a dry mouth. His emotional sensations make futile his attempt to reason away the cause.

A continuation of this condition also produces what is known as *neurasthenia*—a depletion of the nerve energy. And like a vicious circle, the more depleted the nerve energy the more frequent these experiences, and then the weaker the will power to combat them. Often it is not criticism of a child, or ridicule of it which establishes these neuroses, leading to an eventual feeling of inferiority and a persecution complex, but rather the disapprobation and delinquencies of the parents. For example, a young boy or girl may feel and be quite sensitive to the public disapprobation of a drunken father or immoral mother. He assumes the chagrin which the parent lacks. He conceives, whether it is actually so or not, that the disgrace extends to him, and that he is in bad repute. The same mental mechanism which we have outlined is then put into effect.

The most unfortunate of all cases is where the shock occurs in a very young child, possibly five or six years of age, from an experience which he or she is unable to recall later in life, and yet the suggestion of one element of it continues to in-

duce the effects. Possibly a little girl is attracted by a white satin gown lying across a chair in a dressing chamber, and being curious, she is about to touch it with soiled hands when an unseen relative, or member of the family suddenly shouts in a loud voice near her: "Don't touch that!" This badly frightens the child into hysterics. Thereafter, as a young woman, she grows faint in the presence of a white gown or dress, loses her poise, and nearly becomes hysterical. She cannot tell why. The objective mind has forgotten, but the subjective mind has not. How these afflictions can be compensated for, we will consider later.

There are also those persons who receive the psychological appellation of being *schizoid* types. These persons are characterized by their preference for seclusion and retreat from demands upon them, or for any personal display. They often do not manifest an inferiority complex, when conversing with others or in the presence of others. In fact, they may, without so declaring it, consider themselves superior to other people. In other words, the schizoid can have either a sense of inferiority or superiority. These types are really *forced introverts*, and there are many noted men of history, in politics, military life, science, and literature, who have been designated as schizoid types. Among them are Napoleon Bonaparte, Sir Isaac Newton, and the late President Woodrow Wilson. If they possess a sense of superiority, they seek this seclusion, this resort to a mental world of their own creation, because they do not find in their objective experiences archetypes of their ideals. Then again, people often do not respond to their conceptions, as they would have them, and this they may imagine is due to the inability of their audience to understand them—and, in fact, many times it is so, because the schizoid type may be actually intellectually superior to his associates; consequently, he takes refuge in his own thoughts and becomes an inexorable introvert. Many schizoid types are normal in every other way, and, in fact, brilliant, and have definite places in society, where their attitude of introversion plays an important part.

Where, however, the schizoid type results because of disease, the individual is apt to retire so far into the world of his subjective mind that the sensations of his peripheral senses become hazy to him; in other words, the outside, objective, everyday world becomes to him a confused, unreal place, to which he never feels inclined to return. This unnatural state of living completely in the subjective world is abhorred in our Rosicrucian monographs and teachings, for we consider it as insanity, which it is. In fact, in our Second Temple Degree monographs, we say, in part: "But any form of insanity to any degree is merely a subjective condition to some degree. The

difference between a mild form or a deep form of the subjective condition in sane persons and the same degree in insane persons is that with sane persons the subjective condition, no matter how light or deep it may be, is only temporary, while with one who is insane, it is more permanent."

The schizoids who have a sense of *inferiority* have developed this often because they have been called upon for more adaptation than that of which their personality is capable. They may, for example, be quite capable persons, outstanding in the work that they are doing, and have as an ideal one who holds a superior position to their own. Circumstances suddenly precipitate them into the position of this other person, and they believe, *or it may be a fact*, that they cannot adapt their personality to the demands made upon it. They, therefore, become conscious of an *inferiority*, which finds relief only in flight—a retreat from circumstances which make them aware of their inferiority.

Referring again to the original example *Number One*, of our Correspondence Department, I would say that that individual is conscious of some lack in his mental or physical makeup, or imagines himself placed in a socially inferior status. These lacks are to him most obvious. He believes that they are to others as well, and concludes when several persons are talking quietly in a group near him, that he is the object of their conversation.

As to example *Number Two*, this is an illustration of atavistic thinking or reverting to *primitive thought*, which is common among many people today. This example is best explained by what is known as sympathetic or *contagious magic*, which is often indulged by people who are primitive in their thinking. It is the belief that a material connection exists between things which are *similar*, or which were once related. Objects once related to one another, it is conceived, retain their connection even though they may be separated. Further, whatever may happen to one part or object, the other part or object is simultaneously affected. It likewise affects and will influence similar objects and parts. A primitive person having an enemy will make an effigy of him and pierce its heart with a spear, believing that the pain will be thereby induced in the heart of the living person, by the magical bond or connection between the effigy and the human. Now, many modern men and women know nothing of sympathetic magic, but nevertheless their reasoning as said, may follow these elementary processes.

Now to apply this to example *Number Two*. The individual discovers a startling similarity between experiences related in the book which he is reading and those which he has had in his own life. He, therefore, reasons that there must be

some relationship between them, and that his experiences influenced the author, caused him to write of them, and, conversely, the author's comments about the experiences were meant for him. There is, in other words, a *contagious condition*, according to this individual's reasoning, between these like experiences, one influencing the other. It would be difficult to dissuade this individual from his conclusions, because his *ratiocination* is still of a simple kind.

It is not difficult to follow the reasoning of the subject in example *Number Three*. The individual was torn between a growing sense of obligation to join the army, which he considered divinely imposed upon him, and his personal affairs. In other words, according to his reasoning, he should serve in the armed forces because it is a *moral duty*, an obligation of his *spiritual self*, motivated by a higher cause. When he fails to comply with what he thinks is the spiritual urge to join the army, he gradually develops a contriteness. He believes himself subject to punishment—anticipates some retribution because of his failure. Consequently, the first misfortune he experiences he imagines is the result of that cause. Therefore, the loss of his employment, to him, is considered a *divinely inflicted punishment*. To compensate for this kind of thinking, it is essential to try and make self-evident to the individual that his initial desire to enlist in the armed forces was an internal, *immanent cause of his own mind*, and not motivated by God. Thus it would follow that failure to do so would not invoke divine displeasure, and that any misfortunes he subsequently experienced had no relation to that cause, as an effect.

In example *Number Four*, we have still further proof of primitive reasoning, and another illustration of sympathetic or contagious magic. The coincidence of the two individuals meeting at one place for the first time, with a common interest as their purpose, and as well being from the same community, seems to augur, to them, a special portent. Further, since they are both unmarried and of different sex, and not unattracted to each other, it follows as a suggestion to the groping reason that marriage was thereby intended by the circumstances. If they were, for example, two men or two women and of the same mentality and under the same circumstances, some other condition might be plausible to the reason, and would be accepted as the significance of the circumstances. Here again, a *similarity* of the events, to these minds, suggests a bond between them, a *conscious cause*, namely, that it was conceived that their paths should cross for a result or purpose—and the imagination supplies the purpose, as *marriage*. Further, it is of the constituency of men's minds to relate causes and their purposes to their own advantage, when

their probable function is not known or understood. That marriages founded upon such reasoning and principles of attraction are often apt to be unstable and not enduring is quite apparent.

It is necessary to try and make such individuals understand that all causes which relate to individuals are *not conscious*, and that probability must be also taken into consideration as an unconscious cause. If we do not think this way, that is, do not take into consideration unconscious causes and probability, we are apt to fall into the mental quagmire of conceiving every act, which is not the result of our own reasoning and will and in which we participate, as having been inspired by some other mind or minds, or an invisible intelligence. I would here like to quote the philosopher Spinoza, who inveighed against the belief that conscious causes account for every act which we do not understand and which affects us. He said, in part: "If, for example, a stone has fallen from a roof upon someone's head, and has killed him, they will prove as follows, that the stone fell for the purpose of killing the man. If it did not fall in accordance with God's will for this purpose, how could there have been a chance occurrence of so many circumstances? Perhaps you will answer, it happened because the wind blew, and the man had an errand there. But they will insist, why did the wind blow at that time? and why did that man have an errand that way at just that time? . . . and so they will keep on asking the causes of causes, until you take refuge in the will of God, that asylum of ignorance . . . hence it happens that he who seeks for the true causes of miracles and endeavors, like a scholar to comprehend the things of nature, and not like a fool, to wonder at them, is everywhere regarded and proclaimed as an heretic and an impious man, by those whom the multitudes reverence as interpreters of nature and the gods."

Where the cause of an *inferiority complex* is due to neurasthenia, which, in turn, is brought about by some abnormal physical condition, health is the first requisite to the overcoming of it. Sometimes low blood pressure, extreme fatigue, and nervous tension bring it on. Minor worries or concerns are then emotionally strengthened in the subjective mind and cause the torment. With the recovery of the physical health, the will power is strengthened and the individual is fortified and can fight against his affliction *himself* by continuously engaging the fear, instead of taking flight from it. This is a tortuous method at first, but one in which the victim will eventually be successful—but it may take years of time. Where the sense of inferiority is caused by an affliction, which takes the form of the individual fearing that his contribution to society is useless, it becomes necessary that he attain self-confidence and respect by accomplishment in some other way.

If, therefore, for example, he is greatly handicapped by deafness and the learning of lip reading is not sufficient for him to conduct his affairs with a sense of confidence, then he should make his principal contact with the public through some alternate means, such as letter writing, where a channel for his full expression can be developed. In such a manner his intellectual functions are not then handicapped. Some of the world's *greatest writers* were poor public speakers, due to some impediment which caused them to have an extreme inferiority complex. When they avoided such channels for expression and resorted to writing, and then gained recognition, their lives were not only salvaged but they became assets to humanity.

One of the most important admonishments is to keep sensitive, yet normal, children away from unthinking, coarse adults as much as possible, or even from other children who may say or do something that will cause them an emotional shock, before the maturity of their reasoning has been established to act as a buffer. If a child is sensitive and has an affliction, such as being particularly homely, special care must be taken that he or she does not become too self-conscious of it.

To some small degree, we all have these problems of self. Let us look realistically upon them, and intelligently seek to relieve them, and not just continue to harbor or endure them. Remember that behind every phobia, there is a mental shock which has implanted a distorted idea in the subjective mind. You cannot reason these things away; however, if you can—as is often done through hypnotism as practiced by psychiatrists—reestablish the original experience in the subjective mind, through suggestion, and then proceed to dissipate each element of it by a counter suggestion, the objective mind will thereafter find it less difficult to gain control. The only other way to compensate, I repeat, is to keep in excellent physical condition and to engage your fear time and time again, so that eventually your weaker objective experiences, by the power of repetition, eventually mitigate the ones implanted in the subjective mind by the initial emotional shock.—X

### Family Clannishness

A frater now asks this Forum the question: "What is the Rosicrucian explanation of clannishness in some families? It is noted that in many families when the children grow up they drift to the four corners of the earth, and there is no centralization of the family, but in other families they all cling to the home and center their interest around the parents."

A home, to almost all adults, is a place where there is a centralization of personal interests. It

must be an environment and an atmosphere that complement the spiritual and intellectual selves, as well as providing security for the physical being, and serving as a storage place for one's possessions. Any hotel room, for example, can provide the latter, but rarely ever does the former. Children, of course, are by necessity obliged to remain with their parents, regardless of the environment or atmosphere, until they are of legal age and capable of making their own decisions as to where they wish to reside. When of age, their personal pursuits, if they do not correspond to those of their parents, are most apt to compel them to go to a point quite distant from the family circle. Once distant, even the minor, common interests are broken off eventually, and only a strong filial love causes them to correspond or periodically visit each other.

Where there is what the frater terms "a family clannishness," where the members of the family are closely united and seem to work and strive together and to share each other's fortunes, you will frequently find a utilitarian and common interest behind it. I do not mean that a son or daughter will love their father or mother any less because they do not work together, but where there is an enterprise in which the family are all united or participating, it develops a stronger concord. In such an instance, the members of the family become partners, co-workers, or fellow-students, as well as being bound by blood ties. Since, as adults, they are in such constant association, they get to understand each other better. The children come to know their parents as adults. They admire such worthy qualities as they have, and they sympathize with their weaknesses, knowing that they have weaknesses as well. Since they are also closely related by blood, usually there is a greater exchange of confidence and loyalty than will be found among ordinary fellow-employees or an employer and employees.

Aside from this utilitarian basis of family clannishness, there must be taken into consideration those instances where respect is inculcated in the children, by the accomplishments and character of the parents. A child, until the adolescent age at least, will idolize its parents. To the boy, his father is the strongest, smartest man he knows. The little daughter perceives in her mother the realization of her own ideals of womanhood. This, of course, is principally due to a lack of experience. As a boy and girl reach maturity and their associations become more extensive, their comparisons also become more numerous. The parents then either rise or fall by such tests, in the estimation of the children. It is not that the son will necessarily cease to love his father as such, but he is apt to perceive the father's faults, his imperfections, which a more mature judgment makes known.

If the father continues to be not only loved but respected and admired by his son or his daughter, it is because he manifests those virtues or qualities comparable with, if not exceeding, what they have found in others. If a son or daughter, as a man or a woman, does not particularly enjoy the companionship of a parent, except for the obligation of filial love, in most such instances the parents themselves are responsible. Parents can, by their authority, command the obedience and respect of a child, but what are they doing daily in their lives to hold it *when that son and daughter become adults*, and they can no longer be disciplined? They must ask themselves the questions: "Are we leading coarse or vulgar lives? Are we content with mediocrity and limited knowledge?" If they are, then they must expect their children later in life to look upon them apathetically, even though they may not be disrespectful.

If parents want to hold a family together, it must be done by more than parental love alone. They should try and truly prepare their children for the world. They must instruct them in morals and ethics, and in the ways of the world, that so long as the children live and no matter how much their later academic training, they will always say: "I owe this or that to the training I received from my dear Dad—or from my mother." Let such instruction which the parents give be of a nature that it affects the *self*, the real personality of the child, and broadens its mind by opening it and freeing it from prejudices and hatreds. These are the instructions, the training, and the influences which a child will never grow away from.

A father who keeps constantly endeavoring, more for his own vanity than any other reason, to interest a son or daughter in his work or profession, and finds the child later in life selecting another vocation or profession instead, may feel hurt. He is apt to consider the child an ingrate, and then, of course, no further bond would exist between them. But the father's first great mistake was in thinking that all offspring are stamped from the same intellectual, emotional and psychic pattern. A brilliant mind will most often be inherited, though not necessarily genius; and, further, the intellectual sensitivity of the child may not respond to the same things. The intelligence may, as it often does, manifest in different channels; in other words, through different talents.

Rosicrucian parents should understand these things, and fortunately most of them do. Through the Rosicrucian teachings, they can prevent their children from developing fears about the so-called mysteries of life. They can awaken their intuitive consciousness. They can help them to develop natural talents, which often the parents themselves do not possess. They can allow them to

express their psychic powers, and they can develop and round out character and personality. These things will cause the child to be far more grateful in life, than as if he were being compelled to follow in his father's vocational or professional footsteps. Children of intelligent Rosicrucian parents, who have been directed by them along these lines, will, as long as they live, have a good ground for family *clannishness*, for they will understand together the meaning and purposes of the life which they live.—X.

### Cosmic Consciousness of Christ

A soror, a member of our staff, asks this Forum the following well presented questions: "Why was it necessary, or at least why did it occur in the life of the Master Jesus—that the high spiritual contact (Cosmic Consciousness or Holy Ghost) should leave his body at the time of the crucifixion or ascension, leaving him an average man to live many years yet on the earth plane? Do not most Masters retain their Mastership until the close of their earthly existence?"

Her questions were propounded after a reading of the ancient esoteric records most notably presented in modern times in the book, "The Mystical Life of Jesus," by our late Imperator, Dr. H. Spencer Lewis. In this work, Dr. Lewis elucidates that Christ did not experience usual transition or death upon the cross. He points out that the early Christian translators of the Greek and of the Latin profane records misinterpreted the account of the crucifixion, and so it was not known in the early centuries that Jesus had lived afterwards—that is, after the crucifixion.

Dr. Lewis relates that the four books, of Matthew, Mark, Luke, and John agree in saying that immediately after Jesus spoke the words: "Eloi, Eloi, lama sabachthani?" he yielded up the Ghost, or gave up the Ghost. Jesus, it is affirmed, did not mean, as it is now interpreted: "My God, My God, why hast thou forsaken me." Arcane records, preserved in the Shrines of the East, give the version instead, as: "Helo, Heloi, lama sabachthani?" In other words, that Jesus actually said: "My temple of Helois, my brethren of Helois, why hast thou forsaken me." He was referring to the brethren of the Temple at Helois. Dr. Lewis further explains that that is where Jesus had been initiated as a member of the Great Mystery Schools. These brethren were expected to prevent unnecessary suffering, and to be ready to render any aid that would be necessary. They were not present in the throng in any great number during Jesus' intense suffering, because they were in fact endeavoring, unto the last, to expedite political influence and other influences to prevent the crucifixion.

Dr. Lewis also relates that the statements that "He gave up the Holy Ghost," are highly significant in a mystical sense. Let us remember that it was this same Holy Ghost which Jesus yielded up at that moment that also came unto the womb of Mary and manifested the creative power of the Logos. It was also this same Holy Ghost which descended upon Jesus at the time of his baptism, and which infused him with the authority and Power to be a living representative of the Logos on earth. At the time of yielding the Holy Ghost, while on the cross, Jesus thus permitted the special Power and Authority which had been conferred upon Him to return to the Cosmic Consciousness, and leave Him as one who had completed his mission, and was no longer the Living Power of the Logos on earth. This is why Luke expresses the incident by having Jesus say: "Father, unto thy hands I commend my spirit," and John wrote that Jesus said, "It is finished."

The crucial point of this matter concerns two things. First, that it was not the Vital Life Force, not animation, not life itself which Jesus relinquished upon the cross, but rather the Holy Ghost. Second, also that this does not mean that he no longer was a Master among men for the rest of his mortal incarnation. Let us first understand that the term *Holy Ghost* connotes Cosmic Illumination and Power. The method, or rather the symbolical rite which depicts its descent into man is most often *baptism*. In certain of our Rosicrucian degrees, it is pointed out that "baptism is closely associated with the coming of *Illumination*, or the coming of that Cosmic contact which is sometimes described as the *Holy Ghost descending*." In fact, in the Scriptures, the Book of Hebrews, Chapter 6:2, 3, 4, we find, as confirmation of this, the following: "Of the doctrine of *baptism*, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the *Holy Ghost*, . . ."

In this instance of Jesus, the *Holy Ghost*, which descended upon him during his baptism, was more than an enlightenment in the sense of being in rapport with the *Great Cosmic Mind*. It consisted of more than a state of ecstasy, where for a brief moment man's mortal mind is also the Mind of the Cosmic and all dimensions of his consciousness disappear, and all limitations are gone, and the past, present, and future are but a state of oneness and of complete comprehension. Such is *Cosmic Consciousness*. The memory of such frequent ecstatic states makes it possible for humans so blessed truly to become *Masters among men*. They go and do those things which fear inhibits and prevents in other men. They see the broad way leading to ad-

vancement, and they know how to circumvent the obstacles which beset others. Their accomplishments are manifold, for they are truly guided to the extent of this magnificent influence of Cosmic Illumination which they experience, and which, I repeat, we designate as Cosmic Consciousness.

But during Jesus' Messianic period, or Christ-hood, and immediately following the baptism, he was more than one experiencing the enlightenment of Cosmic Consciousness, in the sense we have described, for, in addition, he was clothed with the Logos. The Logos is the law of God, the Power of God, the motion of the Mind of God; therefore, Jesus was the Divine Law, a cause unto himself. It was as though certain of the great Cosmic laws were made to function through one itinerant, and yet localized channel—a human form. To use a homely analogy, it was not as though Jesus just understood the physical laws of that energy which we call light, but that for the purpose of his mission, *He was the Light.*

Let us also understand that before Jesus' baptism, when we are told the *Holy Ghost* descended upon him, he had undoubtedly frequently experienced Cosmic Consciousness, and was in possession of such Illumination as comes from it. His sagacity as a child is related, and he displayed a wisdom which could not have been taught him in so short a time, as a child. This deep insight into man's nature, and into men's souls, as evidenced by his wise counseling, even while a boy, was a consequence of Cosmic Consciousness, but, on the other hand, he had not yet become a motivating law of God—the Logos in human form—a Christ. As a Christ and while clothed in the mantle of the *Holy Ghost*, he accomplished things which were not possible even for one with the knowledge attained through Cosmic Consciousness. When he gave up this *Holy Ghost*, he no longer was a Logos, a Divine Law unto himself. He no longer possessed that *Divine Authority* which he, as Jesus, had like unto God, for he no longer was in this sense a disseminator of God's power.

He did not, however, at the crucifixion, forfeit or relinquish his mortal mastership, his wisdom as a counselor, nor his knowledge of Divine Law acquired through Cosmic Consciousness, the same Cosmic Consciousness which he had before the baptism, and which he retained after the crucifixion. He then, after the crucifixion, returned to that status among men which had been his formerly, when he had completed his original Initiation in the Mystery Schools, and had become a Master Initiate and teacher.—X.

### Bad Habits

Again we have a Frater and Soror of our Forum circle ask us related questions. Concisely, the Frater's questions are: "We are often told that in dealing with or treating of those traits of character or habits which are undesirable, we must bring them out into the light of day as much as possible and consider them in all their ramifications; that by so doing we may divest them of their power, and thus eliminate them from causing further harm. Likewise, we are told that failure to give way to such habits—non-doing of them—lessens their power to enslave until they finally wither, die, and disappear from lack of expression. My question, in the light of the foregoing seeming contradiction, is: Does the ignoring of such habits or traits—a non-doing of them—merely serve to drive them but deeper within, to come forth with added power or stronger dress some day?"

The Soror's question is: "Does not stubbornness, exaggeration, and the alibiing to which so many resort to cover up their bad habits, and to avoid correcting them, actually add to the destructive force?"

It is interesting to note that most persons concerned with the subject of habit have reference to the *elimination* of bad habits, and not to the formation of beneficial ones. This is really a circuitous approach to the problem. The capacity of the conscious mind is limited. There are only so many hours a day in which we can voluntarily decide to do something or to follow a course of action, or to commit acts. If those hours are so occupied in constructive pursuits, our so-called *bad* or detrimental habits can be but very few. If we have, for example, a glass jar that can only hold so many dried beans, and if we carefully and thereby consciously select the ones to occupy the jar, very few spoiled or decayed ones will find their way into it. The fuller the jar becomes with good beans, the less space remains to hold bad ones, in other words. The palmary thing, then, is to form good habits and thus avoid deep concern over the removal of undesired ones.

Let us review, first, the general psychological principles by which habits are formed, as outlined with great perspicuity in our early Rosicrucian Temple monographs. Our objective, ordinary thinking mind or consciousness is the basis of every habit which we have. Habits are first *voluntarily formed*. I do not mean to infer that we always resolve to establish every habit we eventually have, but rather, that habits come from a decision by our objective mind to do something. After this decision, we determine to do it—we will ourselves. That is, we command the powers of our conscious mind to put our decision into effect. The decision may be, for ex-

ample, to place a chair in a certain corner of a room. Remember: We do not only express the mental desire, but we *will* this mental desire to actuate our nervous system through the brain, so that its impulses set into motion those muscles which lift the chair and carry our body and it to the corner, where we wish to place it. The power of such decisions of our objective mind is known as *will power*. When, time after time, we repeat an act in the same manner, these decisions become a *law* to the subjective mind. When the decision is established as a law in the subjective mind, there is no questioning of it on the part of the subjective. It does not analyze why or what the purpose behind the law may be. It merely engenders the forces necessary to execute it. We eventually find ourselves, therefore, doing something which at the moment we had not consciously decided to do, because the actions are now motivated by a habit. Thus we are told in our Rosicrucian monographs, "Habit is an unconscious law of the subjective mind."

A decision of the objective mind, if repeated sufficiently, becomes a *suggestion* to the subjective mind to function in accordance with the established procedure of the decision. We are also told in our Rosicrucian monographs that "A suggestion is a request, a wish, an order, or a law of one's objective mind to the subjective "mind," and that "Suggestion is, after all, only a subtle but none the less effective form of will, and merely impresses the subjective mind to do those things which should be done."

Now with these things in mind, let us be a little more analytical in considering this *mechanism of mind*. A decision of the objective mind, something you are determined to do, and then set about using your will to execute it, is a complex thing. A decision consists of an end you desire to attain, and the ways to that end. Most frequently the decision is more concerned with the result to be had than the way it is to be accomplished. In the analogy given above, that of deciding to have a chair always placed in a certain corner of your room, in all probability very little thought or conscious effort was given to walking over to the chair, and to thinking about how it was to be lifted or how far it was, or in what way it was to be carried to its destination. We can see that many elements—some of which were already habits—went into the execution of the order or the decision of the objective mind to move the chair to the corner.

I said some of the elements were already habits, and they were, as for example, walking. We do not think, to walk. We merely walk as an unconscious, habitual procedure. In doing this thing, putting a chair in the corner, we have formed a kind of mental formula or pattern, parts of which are habits already established in

the subjective mind. Once this pattern is established by repetition, a decision by the objective mind is no longer necessary. Thought about the purpose is not even essential. A mere perception—a seeing, hearing, etc.—of any one of the integral parts of the pattern as a *suggestion* is sufficient to cause, by association, all of the separate elements to unite and to form the composite habit. For further illustration: After the habit is formed, and our eyes fall upon the vacant corner, we unconsciously, while thinking of something else, walk to where the chair is situated and remove it to the corner. The vacant corner seen by us becomes a suggestion—the *subtle command*—which sets into motion all of those related sensations in the subjective mind which go to compose the habit.

The point we wish to make plain is that the subjective mind has not conceived the purpose, "I must put the chair in the corner." It is concerned only with final ends, as a process to be followed. The subjective mind reasons deductively; that is, from that which is established as a general cause within it, to a final particular. A particular element, however, something seen or heard, as explained, may be received by the subjective mind in the form of a suggestion, whereupon it becomes a cause of a procedure, which the subjective mind sets into motion. Since, therefore, the way we react to anything may become a minor inconsequential habit, eventually to become part of a *major habit*, it is necessary to *think before we act*. Do not allow yourself to do anything unless you know why you do it, and unless it seems harmless to you, not only now, but for the future as well. If you do not do this, the little, seemingly inconsequential, act may become, whatever it is, a factor in fairly easily establishing a major habit that you do not want.

The following may be an extreme analogy, but it will suffice to make this reasoning clear. Suppose you innocently enough, without hardly thinking about it, reach out and take an apple from a fruit bowl before you, on your way to retire for the night. Apples are quite digestible, and they will not interfere with your sleep. You come to do this night after night. Finally, you are so situated that apples are not to be had, for some reason. You then find that you cannot retire without eating something. In fact, as soon as you prepare for bed the suggestion causes a gnawing feeling and you must eat to satisfy it. Therefore, you begin taking "snacks" of food which are not so digestible from the refrigerator, and harm may be done—if nothing more than producing a sleepless night. If we allow simple acts such as this to become established, we create a pattern of working for the subjective mind—a habit—the final fulfillment of which will be undesirable, and not preconceived. In just this

way, *bad habits are often unconsciously created.* If we perform acts, the results of which we are quite aware are detrimental, and if we repeat them, we are then of course wilfully creating our own bad habits.

To refer now to what the Frater said seems like a contradiction: I would suggest bringing our habits to the fore, and looking upon them in the clear light of reason. We are all quite familiar with our habits. Review them one at a time. See if their functions oppose any of the creative laws of nature, of health, of morals, of good common sense. If they do, then they are negative, or, as called, bad habits. Do not just consider the end of the habit, but also its function, as we explained. What elements of its pattern constitute suggestions which are apt to continually arouse it or cause its function? Focus those elements or possible suggestions in your mind. In fact, I would repeat to myself each one of them, and then say right after them: These things, as suggestions, cause a repetition of my bad habit of this or that or whatever the habit is.

Do you know what you are doing by this method? You are, in reality, making *a new suggestion* to your subjective mind. You are telling it that that thing or act which you do contributes to a habit which you want to overcome. If you repeat this method for a sufficient duration, you will create a new habit. Each time you see such things which have become suggestions, and which have put your old habit into force, the thought will now arise in your objective, thinking mind, released by the subjective, that the thing you see or hear is the cause of a bad habit. Consequently, then and there you will *think* and determine not to let the old suggestion provoke the undesired bad habit. By this means, you are establishing *a counter habit* to oppose the undesired one. Try it this week; but first, take your bad habits and review them, one by one, and in this way you can divest them of their power.

Now to consider the Soror's question: Fighting habits or contesting them requires *conscious effort*. There is the requirement of determination. Obviously, therefore, there is a certain amount of mental labor demanded. Many people greatly dislike labor of any kind, preferring to follow the path of least resistance, even if the labor eventually brings great rewards. Therefore, they refrain from contesting habits, and when others—relatives or well-meaning friends—try to help correct them, they resent it, and avoid the effort by offering excuses or exaggerating circumstances to underestimate the effects of their habit.

Then there are those others who thoroughly enjoy their habits for the gratification they bring, and with a full realization of their depravatory effects. Perhaps at the time, the habit is innocuous, but will later become injurious, and the vic-

tim knows this. He has let the habit so endure that the suggestions which compose it are far too strong to be opposed by a weak will. Thinking of the future which he must sometime experience consequently causes distress, and so the victim avoids those who speak to him about his habits, for he does not want to become conscious of them. Therefore, he resorts to subterfuge, and to concealment. He even denies to others that the habit exists. But if such individuals are sane, the law of Karma must take its course, and they must suffer their painful lessons.—X.

### Suicide

A soror in Canada asks our Forum Circle some interest-provoking questions on this subject. Her statements and questions are as follows: "Just what do we mean by suicide? It is taking one's life, of course—yet there would seem to be gradations between taking one's own life to get away from personal troubles, and on the other hand the giving of one's own life for a cause, or to save a friend. What is the distinction between taking one's own life and giving one's own life—we say that Jesus gave his life to save others? To me, it seems that on one hand you are wrong in taking your own life, and on the other you are justified, am I right? Further, do those who commit suicide in one incarnation have a tendency toward suicide in the next incarnation—does it become a habit?"

From a philosophical point of view, for a condemnation of suicide or an acceptance of it on principle, it is first essential that man, in his own mind, come to a decision whether life is his to take. If we reason that life is a possession conferred upon man as an instrument by which he can shape experiences to his fancy and have them serve an end which he conceives as best, then patently he may use it as he will. He then will need to bear only the resentment of those whom he may injure by his use of life whether intentionally or inadvertently. If he thinks of life rather as a rare tool *loaned to him* as a servant by a Master, so that he may take part in the execution of some great plan, and he casts it aside, he then, according to such reasoning, would be unworthy and rightly subject to divine penalty.

Religions and philosophies vary between these two extremes. In the "Phaedo," Plato has Socrates discourse upon the subject with a disciple in this light: "Cebes: Then tell me, Socrates, why is suicide held to be unlawful?" Socrates, as part of his reply, says: ". . . and if one of your possessions, an ox, for example, took the liberty of putting himself out of the way when you had given him no intimation of your wish that he should die, would you not be angry with him, and would you not punish him if you could?"

"Certainly," replied Cebes. Then Socrates said: "Then if we look at the matter thus, there may be reason in saying that a man should wait and not take his own life until God summons him, as he is now summoning me." From this, we can see that Socrates contends that man is not the possessor of his own life; that he owes an obligation for it to a power beyond himself, and has no right to destroy that which is not his exclusively to do with as he pleases. He also indicates that man may be punished for this wrongful use of life, or suicide.

Conversely, Epictetus, philosopher of the Stoic School, the school that avowed that recompense for right living was to be found here and not in a final judgment in an after-world, had to say with respect to suicide: "When life is so questionable a good, why not renounce it? It is but ridding ourselves of a troublesome burden. The house is smoky and I quit it—that is all there is to say. The door is open; be not more timid than little children, but as they say, when the thing does not please them; I will play no longer, so do you, when things seem to you of such a kind say; I will no longer play, and begone."

There are, however, many individuals who have no religious scruples or philosophical objections about taking their own lives, but who do not value life any the less. They take a pride in it, and desire life to be free from blemishes, as one would a beautiful book which he treasures. It may become necessary, we know, to sacrifice a rare book, perhaps because there is a demand which compels us to part with it, but never would we allow it to be abased. So, too, such individuals may seek to live a morally upright and circumspect life, causing it to be a valuable asset to society. If there comes a time, however, when their life is no longer such an asset because of powers beyond their control, or which they conceive to be, they gladly forfeit this life by taking it with their own hands, rather than permitting it to become degraded.

Here we have what might be considered the sacrifice of life to an ideal. The individual has dedicated his life to some noble purpose, for he wants it to be an instrument for good. He wants to fit it into some agendum which has good as its motivating force. When he finds that his life as he lives it fails him, that it hinders the realization of his ideals, he gladly takes it to liberate that purpose, whatever it may be, which to him transcends all else in importance. This, then, is an intermediary cause of self-destruction—the *impersonal reason*. Is it justified, or is it a wrong no matter what or how many others may be served by it?

Another example of this purpose for the destruction of life is where an individual deliberately exposes himself to a danger from which

there can be no other result than death for him, so that other lives may be saved, or a cause furthered. The only fine point of distinction we can make between these two examples is that the first, for perhaps an equally noble purpose, takes his life with his own hands. The latter permits an exterior agency to do it for him. If we take the original view cited here, that we are agents of a divine principle and entrusted with life, which is not ours to use as we will, nor to abuse, then neither the positive method of suicide—taking life by our own hands—nor the negative way of wilfully exposing self to instantaneous death is justifiable.

Organized society considers suicide only that where man employs by his own means the instrument which destroys him. This is really an inconsistency, for there are numerous examples of the negative type of suicide which are commended as noble sacrifices by society. This kind of sacrifice is the *giving* of one's life. Has man any more right to give what he does not own than he has to take away what is not his? If we cannot find an answer to this, presuming that man may not arbitrarily do with life as he pleases, we must then admit that all intentional sacrifice of human life is individual or *mass suicide*.

The mystics contend that all aspects of suicide, even the negative ones, which receive the appellation "sacrifice to an ideal" are Cosmically wrong, and that man must, therefore, experience karma. This karma, however, is commensurate with man's purpose, his intent in submitting to suicidal urges. If the act arises from wrong interpretations of the higher aspects of his character, made in good faith, his Cosmic compensation will be accordingly ameliorated. If, on the other hand, he commits suicide, using the positive method solely, namely, with his own hands, as a retreat from the experiences of life which he chooses not to endure, his penalty will be very severe. For analogy, a man takes great pride in his personal accomplishments and the fame derived therefrom. Misfortune befalls him, and he quails before defeat and the ridicule from those who once held him in awe. Thereupon he withdraws from life by taking it with his own hands. He discloses, by this act, not alone a mistaken conception of the value of life, but a desire not to give of himself but only to be a recipient of things. In other words, he displays a selfish, limited interest in life.

To a great extent, war is a mass suicide. Men freely cast their lives aside for ideals which at their best are products of human intelligence, founded on interpretations of their immanently inspired urges. From a Cosmic conception, there is no rectitude in men destroying their own or other lives for ideals which they have established. It is further evidence of the still low spiritual

attainment among men. Humanity must be taught its karmic lesson that life is a *sacred gift*, not to be so desecrated. Consequently men must and do suffer mental karma because of war, a war in which—in their minds—they participate by necessity, and in righteousness. Such karma expresses itself in worry about dear ones, and experiencing the suffering which the war brings upon innocent non-combatants, if not in this life, in another.

Since war is a mass suicide, society and nations as a whole will suffer the consequent karmic penalty, even those who did not take part and who were not in accord with it. It is not just the combatants who are responsible for war, it is all peoples who permit it to exist as a reality without using their Cosmically endowed intelligence to find other means to bridge the difference between themselves and those other groups of society, which their individualism has caused to occur. Since, therefore, the non-combatant will and must endure karmic retribution for war, as we know it, he should, as oddly as it may appear and as inconsistent to reason as it may seem, even participate in it if it will assure a quick ending, in defense of the man-made, nationalistic, ethical ideals which may motivate it. He shall seek to mitigate his karmic debt by realizing the wrong and strive to end all wars and to bring about a lasting peace in the future.

The Rosicrucians contend that the Cosmic imposes karmic penalties upon those guilty of suicide, especially severe where one has used it as a retreat from the demands made upon him by the lessons of life. It is because he has *wilfully arrested*, by any method of suicide and for any reason, *the evolution of his personality*. The personality is an attribute of the soul, as we know from our Rosicrucian studies. It is the self-consciousness of the soul—the *real you*. It evolves only as it more closely becomes attuned to the perfection of the soul. As the personality becomes more cognizant of spiritual things and laws by this attunement with the Universal Mind, of which the soul is a part, it loses its duality and more and more merges with the soul. For things which are alike and between which there is no difference, are one and it is this *oneness with the soul* which the personality strives to attain. When the personality, through each incarnation, each earthly life and series of experiences, becomes a lesser obstacle to the soul, it finally merges, as we have said, freely with it and man then is a spiritual being, no longer requiring the residence of his soul on the earth plane.

It is for the Cosmic Mind to decree what shall constitute a life cycle, how long it shall be, and when the necessary period of instruction shall be completed. The Cosmic alone is justified in taking back the life which it conferred, to manifest

it again and again in mortal form, if necessary. It is also for the Cosmic to ascertain when this cycle of development of the personality of the soul shall be accelerated, and when it shall be retarded.

Suicide under any guise, or for any purpose which man may propose or indulge, retards this cycle of soul advancement. It necessitates that man learn in another life what he terminated learning here. And in addition to this, he brings upon himself the probability of even more bitter experiences by such audacity. Rosicrucians cannot accept the doctrine that life is man's to do with as he pleases. All things are of God and God, as Cosmic Law, is in all things. Man is no free agent, in that he has faculties which are independent of this Godship or the Cosmic. When he is born, he is conforming by birth to a Cosmic Law. There was no way in which he could have exercised any independence of that concatenation of causes which brought him into existence. His *will* permits him to further his life in accordance with the laws of the Cosmic, to enjoy fully his span on earth, or to create mental torment for himself through abuse of his powers. He, however, is never relieved of his responsibility and his obligations to the Infinite and Cosmic Intelligence. It follows, therefore, that self-destruction of life in any form will bring retribution, but there is a gradation of such compensation or penalties Cosmically, according to the motive which actuated the suicide.

Now, to answer the soror's question as to whether one who commits suicide during this incarnation would continue to be so inclined in the next. No matter what our conduct or crimes against the Cosmic, there is no retrogression of the soul or *its personality*. Improper conduct will arrest the development of the inner self, cause it to remain in status quo until the consciousness of self is aware, and admits its wrong, in humility and with contriteness, then progress will begin again. Consequently, one does not slip back, nor does one follow in each life the channel or pattern of conduct of a former life, for that would be contrary to the law of spiralling upward; therefore, we are not inclined in future incarnations toward suicide because we may have been guilty of that violation in the past.

Now, I would like to inject here a question, and answer it myself. My question is: "Why do those who are Rosicrucian members commit suicide?" Yes, we must admit that occasionally from out of the thousands of our fratres and sorores throughout the world, some unfortunate, miserable, unhappy individual is guilty of the worst type of suicide—the method of retreat or escape from his responsibility of life, by taking his own with his own hands. Our Rosicrucian teachings, as evidenced by the precepts we have

considered here, are opposed to suicide and point out the consequences of this crime against self. We have not been negligent in informing our members as to what to expect of such conduct. The Rosicrucian teachings are not lacking in efficacy, in strengthening human character, in appealing to the reason, and in engendering that inner consciousness which will guide the individual and which will help him to exercise control over his acts.

Further, we know that the Rosicrucian teachings are not lacking in these things, because of the volume of letters which we receive each month, which voluntarily express, with deep gratitude, appreciation for what the teachings have manifested and brought forth in the lives of the writers. Those who commit suicide and who are also Rosicrucians, are those individuals who have either not kept up actively with their studies and are nominal members (Rosicrucians in name only), or they are those who have read the teachings, know the principles from an intellectual point of view, but they have never experienced them. They have not adapted their consciousness to them. They have not come to feel the principles and live according to them. After all, pain and pleasure and the virtues are but words and phrases, until we come to know them as experiences, and the same is true of the doctrines of the Order. Those persons who do not try to live according to the teachings, and commit such crimes as suicide, will come to know, if not in this life, in some other, that the admonishments in the monographs were not idle platitudes. The Order provides the teachings, the member must partake of them, drink of the pool of knowledge, and live by it. To use a homely adage: "You can lead a horse to water, but you can't make him drink."—X.

### Men In The Service

"Suppose I am conscripted, or that I enlist in the armed forces; how will that affect my status in AMORC? If I must join the army, would it be impossible to keep up, in some respect, with the teachings of the Order? What influence is military life having upon those Rosicrucians who have been inducted into the army, navy, and marine services?"

These are questions which our various officers and department directors of the Grand Lodge are now receiving. They are directed to us by AMORC members who are either contemplating enlisting in the armed forces of their respective nations, or who expect soon to be conscripted.

It should be understood that long before the present World War Number Two, or the entrance of the United States into the present con-

flict, there have been AMORC members who were officers or privates, or officers and seamen, in the army and navy. In peace time we have always had many hundreds of members throughout the world who have been soldiers or sailors. They became members of the Rosicrucian Order while so serving their country. As said, some were and are high ranking officers, others just plain privates, but these men are continuing their membership even under the adverse conditions. They, of course, cannot carry on every detail of the studies and all of the exercises or initiations, but they are keeping up the spirit of the teachings and periodically, at every opportunity, studying their monographs.

The Rosicrucian member who, as soon as he prepares to enlist or is conscripted, writes and says, "It will be impossible for me to continue as a member, I am certain, so please discontinue my membership," is not using his initiative. Furthermore, he is not fair to himself or to AMORC. Mail is delivered to all army camps and all navy stations. If it were not, no relatives or friends of the men would be able to communicate with them after they were enlisted or conscripted. Of course, it is realized that when they are travelling, mail will be delayed in reaching them, perhaps several weeks, but the navy or army departments will dispatch it to them periodically. If you are inducted into the service, ask your superior officer how mail should be addressed to you, and then forward that address to AMORC.

An excellent attitude of mind about entering the service is reflected in the following letter from a Frater in Pennsylvania about to enter the United States Army:

"As you know, I have now completed my work in the Neophyte Degrees, and am about to take up the Postulant discourses, preparatory to entering the Inner Chamber. Having passed through this experience yourself, you will know how deeply this privilege is appreciated, for mere words can not express my feelings.

"I am thankful for all the benefits I have already received from affiliation with the Order, including spiritual, mental, and physical improvement. I could have no better defense, in these critical times, than the instruction the Order has given me.

"I am leaving home on Friday, to begin my period of service in the armed forces of the United States. Of course, I can not be certain what conditions will be like in the future. However, with the permission of the Order, I hope to be able to continue my studies, as in the past. It is my intention to contact any members of the Order who may be located near me. While in the service of our country, I shall endeavor to conduct myself in such a manner as to reflect only credit upon the Order. You may be certain

that I will never turn my back on the Order, or the great truths it has taught me.

"Once again, I wish to thank you for the privilege that has been extended to me, that of continuing my studies in the Inner Chamber. Your interest in my progress is also highly appreciated. I am looking forward to the day when I can come to Rosicrucian Park, and meet you all."

This letter, you will have noticed, indicates how the Rosicrucian teachings have strengthened this member's morale, and given him that inner fortitude which will help him confront and adapt himself to the changes in his life he will have to experience.

The following very fine, brief article is from Frater J. Watt Page, Brigadier General, Adjutant General of Texas, and State Director of Selective Service:

"Many years ago, as a young officer, I had formed the opinion that the army officer had to be 'hard boiled,' a martinet, if you please, in order to impose the right leadership and discipline on the soldiers under his command. True, we studied psychology; the psychology of war, the psychology of crowds, and individual psychology. That was all well and good. However, in the final analysis it was the heavy hand that had to impose 'command.'

"As I grew older and travelled along the road of life I began to take a new attitude in my own thinking. After some years as an officer I came to the conclusion that I would rather have ten men who would follow me as a leader, than one hundred men who followed me because they were fearful not to. All this was before I knew anything whatever about Rosicrucianism and its teachings. I have lived to see the leadership phase very definitely supplant the so-called martinet type. The teachings in the army during the present emergency are well-nigh a complete reversal of the type of leadership in general vogue during World War I. It is leadership that counts now, and that leadership principle is applied not only to the officer but all the way down in the ranks to the 'lowly' private.

"To be a leader one must have, of course, something in the way of personality. But personality alone is only a weak sister. Personality must be backed up by a sterling *character*. Character can only be built by right thinking and right acting. And to build character one must develop will power. Not the will power simply to carry out one's own ends, but the will power to think right and then *act* right; this to be exercised fearlessly, but justly and understandingly. And how can one do this? Well, it seems to me the only answer is that only through the knowledge of the natural and spiritual laws of life and

their proper application to everyday existence on this mundane plane can leadership, *with character*, be correctly applied. And knowledge of how to apply such laws is equally important, in knowing how to apply them not alone to persons but to material objects and to events.

"As a brigade commander of combat troops I have had occasion to talk to many, many officers and men; to counsel with them when they were wrong; to try to get them to see things in the right way; to caution them that they were 'out-of-line' this time and that I wanted to give them another chance, but that in event they failed again due to their own shortcomings I would have to 'crack down' on them. Many, many of them have so profited that they have become excellent in their own sphere of work. Some, of course, have failed. To the latter must come the bitter experiences of life; they must still bruise their toes or bump their heads along the Path until by bitter trial and error they are convinced that their mode of conduct is wrong.

"And what has all this to do with my subject? Well, simply this: Through my knowledge of life, and things, and possibilities within the Soul of man, and things mundane and spiritual, and the relation of all to the great Cosmic Force, as taught by the Rosicrucian Brotherhood, I have been able to help many, in my small way, to a more fruitful life. By my knowledge of these things (and that knowledge is yet all too little) I have been able to sit down across the table, for example, and assist them to steer a better course. Through the knowledge of man which the Rosicrucian teachings have given me (yes poor me), I have been able to look into their faces in the Rosicrucian way and I have been able to tell that they *knew* I was telling them right; that they knew I was sincere; that they knew *I*, myself, had no axe to grind; that I was trying to be fair and just; that I was understanding, yet firm. They have gone away lifted up, if you please, with a new determination and they have gone away my loyal supporter and friend. Not friend to me, alone, but 'friend,' very likely, to the God of us all.

"In my work as State Director of Selective Service I have applied the things I have learned to the problems of the selectees and to the Selective Service boards with gratifying results in the operation of the Selective Service System in the largest state of our nation. I am humbly grateful for this knowledge."

You will see from this Frater's splendid comments how he has used the Rosicrucian teachings, not only to his own personal advantage, but he has used them as well to guide other men with whom he is associated, and who look to him for direction.

If you are called to service, it may be just as a "puck" private. You of course would not have all of the opportunities to put the teachings into use in exactly the same manner as did this Frater, but in a limited way you can do a great deal of good with them. You will find some men with whom you will be thrown into intimate association who will manifest an attitude of dudgeon toward their fellows and associates. They will be ones whose ideals have been shattered or clouded, or who have formed a depressing conception of life and society in general. By a little study of them, you will find what principle, word, or thought which you can express to them, taken from the Rosicrucian teachings, will bolster them, comfort them, console them, and set them thinking rightly. The right word or thought at just the right time may cause a man to re-evaluate himself and his surroundings completely and help him to transcend a state of deep moroseness.

We urge every Rosicrucian who enters the service to take with him the little book, "Unto Thee I Grant." Its words of inspiration, so apropos to every aspect of human experience and human emotion, will have so much more value under such conditions, and you will treasure it highly.—X.

### To What Extent Should We Help Others

We now have a question to be considered, which has been offered by a soror who I believe is new to our Forum Circle. She says: "I have one very real problem—Langdon Davis calls a social worker 'a meddler.' How far should we go in changing another's life? Are persons not often so placed in certain conditions that they may fully learn the lessons connected with this environment? I have roughly used as a rule, that if they desire help they are ready for it. So many times what we may thoughtlessly consider an advance is not so. I try to place the pro and con of a situation before them and let them decide. But I should be so glad if a discussion of this might occur in the Forum."

I cannot agree that a social worker is a meddler. Some individuals, or persons suddenly vested with authority, may abuse their power in the name of social welfare—as subalterns often do. This, however, more often becomes a reflection upon the individual than the cause which he is serving.

In my travels to various parts of the world, I have often heard other travelers remark, upon observing the dire poverty, filth, and disease in which the peoples of these distant lands live—"why do they endure it?" Upon first blush, it does often seem as though such unfortunate persons actually show a preference for their circum-

stances, by making no attempt to leave or to alter them. I have seen men who make just a few dollars a week attempt to support a wife and six or seven children in a large American city, with its usual excessive costs of living. Such a family is compelled to take residence in the slums. A three-room flat houses the eight or nine persons. Often the building was erected before existing sanitary and fire codes were in effect. Adjacent buildings crowd it. Sunlight hardly, if ever, enters. Dust and dirt cannot be kept down because of congested streets from which it is continuously swirling upwards. Sometimes such flats do not even provide toilet facilities. Tuberculosis thrives because of lack of sunshine, pure air, and insufficient food or balanced diet. The mortality rate is high. Of the six or seven children, four may grow to adulthood. One of that number, or even two may be tubercular, or show evidence of malnutrition.

The father of such a family could quite often find work on some of the large farms or ranches of the Middle West, or Pacific Coast region, where life would be far superior, even though work or labor would be just as hard. He could even obtain financial aid from some of the states, if he would homestead farm land. The family for a while would have no more comforts than they now enjoy; however, they would, through their own efforts, get wholesome food, air, and exercise. Further, each day's labor would gradually be winning for them a home of their own. And to these advantages must be added that the children would be removed from the influence of social contamination, or *contagion of crime* for which slum centers are noted.

Admittedly, it is not quite as simple as all of this. The family would have to make further sacrifices to leave their present environment to find some form of transportation to rural districts. The important point to be made here is that many of these people are absolutely unaware, ignorant, in fact, of how to improve their present deplorable status in life. They have become resigned to it. They consider that those who have more than they in their community secured such through influences which they do not possess—or through dishonesty.

A campaign of making these people discontented with their environment, showing them its evils, and a way to a better life is certainly a humanitarian service. Some of these mothers have come to accept the fact that one out of three children to which they may give birth must die. It is not only necessary to show the causes of these deaths, but to help people to overcome them. Can a man or woman who knows these things be called a "meddler," because he or she is trying to impart such knowledge to those who need it, and to render a service for them? The

psychological factors on both sides must be dealt with. These unfortunate people instinctively resent what they consider *interference* with their ways of living and their personal lives. In most instances, they hurl the imprecation "meddler" at the social worker, and execrate his or her well-meaning efforts, as soon as they are made aware of their wrong living—their lack of hygiene, for example. At such a time, many develop a strong sense of inferiority and resent what they interpret as a display of superiority on the part of the social worker. On the other hand, some of these individuals are indeed grateful and cooperative fully.

As we originally said, some of the social workers themselves are at fault. Their true motive is not the help of others, but the exercise of authority, the opportunity to lord it over unfortunate humans. Some of these types are dilettantes. They play at social work. It takes up their idle time, like indulging in bridge games and attending social teas. Still others vie with each other in their clubs for the chairmanship of committees, one of which may be "social welfare." Thus, this humane work is made but a tool for social and political aspirations. These are admittedly evils in the system, but they are fortunately comparatively few, and have few representatives.

The most rational way to help in social service, which is a service that is really needed, is first to win the confidence of those you are going to assist. When you see a needy family or individual, don't start off your conversation with, "let me tell you what you should do," or immediately give forth a series of admonishments, such as "don't do this and that, and stop this." These unfortunate persons are not entirely devoid of pride. They have enough of the natural ego to conceive that their opinions and their likes and dislikes are equal to yours. If they are to be guided or counseled, they want to feel that they have made the selection of who is to be their mentor. On the other hand, no sensible person who is in distress, and knows that he is, is above accepting proffered help—especially when it is not made to appear as charity, that is, extended in a patronizing manner. You cannot enter a home and proceed to condemn its living conditions without immediately antagonizing the members of the family. The proper way is to search, not for the negative causes, but the positive effects of them.

It is not difficult to find a home in slum districts, where a mother is frantic with a sick child, for she has no money to buy food or medicine. Never mind at the time what caused the illness of the child, even if it is apparent to you. The cause can be extirpated later. Do not give any nostrum of advice. Get busy and serve. Call a physician. Go out and buy a basket or bundle of

good food and bring it to the family. If there is no fuel, buy a cheap kerosene stove at least. No person in such distress could, unless insanely calloused of emotions, fail to respond to such philanthropic assistance. Your actions as a *motive* speak far louder than any words—they indicate that you want to help, not just to instruct and to supervise.

Call back later, the same week or the same month, once or twice, or possibly more often. Continue to help, and yet never once make a suggestion as to what should remedy the situation—and leave all religious comments out of your assistance. No one wants to be made a religious example for saving your, or their own, soul. If you do this, that is, follow this practical procedure, you will, I repeat, win the confidence of the recipients of your kindness. They will come to you for advice voluntarily when you visit them, or there will come a time, remarkably soon after your initial service, when you will find it propitious to say, "Is there some other little thing I can do to help?" And you will find them asking you what precautionary measures they can take to prevent a recurrence of their conditions. Then you will have the opportunity of gently and kindly offering suggestions for the change of those conditions and customs necessary to improve their health or their economic affairs. In this way, you are not forcing a service on a people, but causing them to realize the need for something, and to seek it through you. Are men and women who do these things "meddlers"? I think you will agree not, and for every person who should rightly be stigmatized a "meddler," there are one thousand of these other noble types of men and women.

Now as to the mystical significance and principles involved. Are we interfering with what the Cosmic has decreed that these people should experience, when we so serve them? Such a question is based upon the doctrine of *karmic compensation*. This doctrine holds that there is a great Cosmic scale (in precept, of course, and symbolically speaking) on which our acts are weighed, in that we must compensate for wrongs committed, by learning what not to do, or what to do in the future, and that we also will be adequately rewarded for noble needs and acts. Sometimes the Cosmic finds it necessary to cause one to suffer bitter experiences before they come to know humility, compassion, justice, and kindness. However, the Cosmic is not a Simon Legree. It takes no delight in causing an individual to become conscious of pain and misery. It does not seek to *punish* but rather to *teach*. It begins with simple lessons, and if we continue with an attitude of diffidence, the lessons proportionately become more severe until eventually one is able to penetrate our consciousness and we know—

*we are illumined.* This may all be accomplished in the short span of one life--or in ten lives. Time is non-existent in the Cosmic plan. Only the objective matters, the lessons to be taught and comprehended.

Presuming that each miserably unfortunate human being who now experiences conditions the equivalent of those which have been herein described, is doing so because of a karmic lesson to be learned, we are not interfering by helping him to learn it sooner. It may be that we, too, are Cosmically directed to serve, to render the very help which we would give such a person. As explained, if we can interest the individual in improving his station in life, so that he will come to realize the conditions under which he lives, then his lesson is learned. Cosmically, we are wrong if we endeavor to help a person *in spite of himself*. If, for example, a mother adamantly refuses kind assistance for a sick child or husband, when she is desperately in need of such help, because of false vanity or for some selfish reason, then stop right there. If you have exhausted all reasonable appeals and there is no response, such a mother is not ready as yet to learn her lesson. She has not had that experience which has struck home in her consciousness. *The self has not been reached.* If you persist in such cases, you are, without a doubt, interfering with karma and are likely to incur some yourself.

The soror who asked these questions has in reality established the proper norm in such matters for herself. She should continue to feel that she should not render assistance unless it is the desire of the individual to be helped so that he may help himself. However, we repeat, be certain not to offend the natural pride of the individual, or you will not be able to reach his soul consciousness. You must be tactful. If you are thoughtless and hurt others, you will be karmically dealt with by the Impersonal Cosmic Mind.—X.

### Evil Souls?

The most popular subjects presented for discussion in our forum sessions are soul, personality, reincarnation, and their many ramifications. Just recently in a forum discussion the Rosicrucian book, "Mansions of the Soul—The Cosmic Conception," was recommended to those impatient for more knowledge of these subjects. Occasionally we receive a question that is not directly answered in the monographs or in "Mansions of the Soul—The Cosmic Conception." It is felt that the following question will interest many of you: "Some schools of thought have advanced the idea that souls or 'spirits' who have recently gone through transition and who have

led evil lives here on the earth are exerting evil influence upon people and are causing them to do things against their wills, also that enemies in war remain enemies in the Cosmic and go through the motions of fighting. Is there any truth to teachings of this kind?"

In considering this question, let us be reminded of a few simple facts that students of Rosicrucianism learned a long time ago. The soul force that leaves the physical body at so-called death is absorbed into the great oversoul within a reasonable length of time after separation from the physical body. This soul force is of such a tremendously high vibratory rate that it cannot arbitrarily remain in earthly contact for very long after transition. Some degree of contact is possible, but it must be made by one well known during the life span, such as a close relative or friend. If a contact is desired by a loved one left behind, it can be established under the proper conditions and so long as the purpose for making the contact conforms with the high ideals of the Cosmic forces. For instance, the contact can be made if desired for peace, comfort, and understanding by a mourning wife, mother, father, close friend, or relative. Such a desire is quite consistent with the high ideals and principles of the Cosmic. In such cases it is the sincere efforts of the one left behind that establish the contact, not the effort of the soul force on the Cosmic plane.

If the purpose of contact is purely material, for curiosity, publicity, or any similar reason, no effort whatsoever will be sufficient to bring about success. Such would be the classification of the efforts of Mrs. Houdini to contact the soul personality of her husband, the famous magician. Rosicrucians who have reached the work of our high degrees well appreciate why these dramatic seances have failed to produce evidence of the immortality of the soul. The soul force leaving an earthly body and being absorbed into the universal soul graduates, as it were, to a higher standing, to a higher degree of manifestation. It has cast off the bond of materialization, having no further need, for the moment, of earthly associations. It is quite difficult, therefore, to return to the cast-off environment. However, just as one would return to a lowly birthplace to help a friend, relative, or fellow being in distress, so too will the evolved personality respond to a sincere prayer or plea designed to bring peace and harmony into the lives of those near and dear who have been left behind. Especially would this be true if an untimely transition caused undue suffering and inharmony in the material life of the wife, husband, or other close relative.

A point of important consideration is the purpose of intervals on the Cosmic plane between incarnations. This purpose is to permit the ego

or personality of the soul an opportunity to purify itself further and become illuminated by the divine mind and Cosmic wisdom. You will note that this is not the soul force that becomes purified, but the personality, which is an attribute of the soul. This personality is undergoing constant purification and evolution through the experiences on the earth plane during earthly manifestations and also during the period of Cosmic residence. The interval on the Cosmic plane can be likened unto the hours of rest after a long day of physical and mental labor. It can be compared with the meditation periods in the sanctum after an hour or two of careful study of a lesson, monograph, or principle. During the study period, we objectively absorb thoughts, laws, principles, analogies, and experiences of others, and during the meditation period, we subjectively absorb what we have studied. Thus we permit the studied facts to become a part of our knowledge of the subject matter and a part of our storehouse of understanding.

We must always realize that man, in fact all nature, is in constant motion, always changing, growing, expanding, evolving to a higher degree of manifestation. Even the personality, the ego, undergoes this constant change, and fortunately so, for otherwise civilization would long ago have reached a state of stagnation. It is well to remember that all are equal in soul essence, divine power, and Cosmic wisdom, for all emanate from and are at all times a part of the universal essence-like force we call soul. However, all are unequal in worldly experiences, attainments, and knowledge. Thus we find manifesting on the earth plane some who are spiritually inclined, others with criminal tendencies, some persons highly evolved in spiritual understanding, still others on the extreme low end of the scale, indulging, committing, and participating in all acts of a so-called evil nature.

So many conditions may be the cause of such evil actions that it is nigh to impossible to place blame upon any one thing. Discounting possible Karmic reasons, looking purely at the material circumstances, we would have to consider, environment at birth, degree of education, conditions under which the child is reared, possible inherited diseases of mind or body, and numerous others that will suggest themselves. After a life on earth of sin and error, the soul essence with its attribute, personality, returns to the higher realm where it dwells in preparation for another earthly manifestation, perhaps for another opportunity to face the cares and worries of a material existence. This process of preparation consists of a chance to repent, as it were, for crimes and errors of the last sojourn on the lower plane. This would be comparable to a period of meditation at the close of the day to mull over the

day's activities and determine thereby the errors and offences that may have been committed, their possible effect upon ourselves, others, and what retribution we can make. In this way we better understand life and sincerely atone for our so-called sins.

Thus on the Cosmic plane we receive knowledge and also divine benediction, for have we not virtually confessed our errors? The knowledge, the benediction, purges the personality, and since this personality residing on the Cosmic plane is well aware of the sin and error committed and willing to make amends, it is forgiven and the blot on the character is purged. This, you realize, does not change the fact that compensation must be made at some later date in the ego's progress toward eventual mastership. In fact, part of the process of preparation on the Cosmic plane is to impress the ego thoroughly with the errors made and the necessity for compensation. It is like a judge admonishing one for insubordination to help him realize the evil of his ways and at the same time insisting that the sentence be served as passed. Thus the personality is prepared for its next incarnation when it will work out its salvation, compensate for sin and error and surely lead a more noble, worth-while life.

From this brief review of a few facts regarding the conditions and circumstances pertaining to personalities dwelling in the Cosmic plane, we can easily understand that there are not evil personalities influencing and directing persons on the earth plane into lives of sin and evil. Remember, any mental contact whatsoever is between the divine minds. Man still enjoys objective reasoning and free will. Thus he can reject any inner impression that he may conceive to be unreasonable and contrary to man-made or natural law as he understands it. Remember, too, that the divine mind is closely associated with God and the Cosmic; in fact, it is the connecting link between the Cosmic and the personality. It would be inconsistent with many laws and principles to presume that this divine mind would function as an agent for evil purposes and intents. It is for this very reason that so-called black magic has no real power in itself, for the principles of black magic assume that it is possible to bring harm and evil to one by directing thoughts of harm, illness, and disaster to him. If this is not possible while manifesting on the earth plane and in touch with all earthly conditions, how could it be true after the soul personality has ascended to a plane far removed from material conditions?

As to the second half of this question, war and hatred are indeed earthly. Man is not born into this world hating other men. This comes about through misunderstanding. It is the result of man-made systems of class and racial distinction.

It manifests through business, social, and economic competition, all of which are earthly standards set up by man, not God. Men can and do make peace and become friends even after long, bitter warfare. If this hatred for one another were a part of the divine mind, the soul personality, such peace after combat could not be; rather, combat would continue until all were annihilated. This desire to fight for earthly possessions dies with the death of the material body and is not taken on into the Cosmic to be continued there either in thought, action, or motion. There may be a subtle memory of the hardships and turmoil endured in a war-torn world, but the effect would be regret, repentance, and a burning desire to undo the wrong, relieve the suffering caused by the part played in the warfare. Here again the personality learns the evils of war and may even some day in a future incarnation play an important role in the world as an arbitrator, a maker of peace.

### Living the Life

We are encouraged by the many interesting thoughts and questions that have been brought to our attention in recent weeks by members of our forum circle. Here is one, for example, from a frater in an eastern city that we feel all of you have at some time or other considered. Our frater and fellow student rises to ask, "What kind of everyday life shall I live in order to progress along the path?"

In discussing this question, let us be reminded that there are no strange living requirements, no dogmatic rules and regulations to be found either in the teachings or policies of our Order where methods of living are concerned. Our teachings point out the importance of good health, and they suggest certain healthful habits to be made a part of the daily routine. However, neither the monographs nor any other official writings state that these methods of life and health must be adhered to by all in order to maintain membership in the organization. Nevertheless, we must acknowledge the fact that the Rosicrucian teachings must become a part of the everyday life of the student; otherwise, the purpose of membership in the Order will be defeated. Our ultimate aim and purpose as Rosicrucians is not centered in an academic knowledge of Rosicrucian philosophy, but rather an inner evolution and development as a result of this knowledge. Such growth and progress can come only through a practical use and application of our teachings. In other words, we must live Rosicrucianism in order to benefit by our study of it. Living Rosicrucianism does not mean having a single sanctum study period of one or two hours each week, or attending our lodge class the one night a week

that it is held, then going about life's everyday affairs, forgetting all about these laws and principles for the remainder of the week. To do this is to be classified as a "one-night-a-week Rosicrucian." On the other hand, it is not necessary to maintain a study period in the sanctum every night in the week. However, there are many student members doing just this.

What then should one do? First of all, it is granted that he must study each lesson thoroughly, whether it takes one hour or ten hours to master it from an intellectual point of view. Then the exercises and experiments should be practiced in order to stimulate to action the centers, the functions of which are necessary for practical use of certain laws of mysticism. But we cannot possibly practice every day all of the experiments that are included in the monographs. In fact, this is not necessary; there are only a comparatively few such experiments that need become a part of the daily routine. We will not take the time to review these now, for they have been mentioned often here in our forum circle.

So much for the study and exercise side of the question. But what of the daily living? Is it necessary to make drastic changes in one's everyday routine? Only if this routine is of a nature that includes practices contrary to the laws of nature. Only if it includes habits injurious to one's health and spiritual growth. If unhealthy habits are over indulged, then growth and development will be hampered. Generally speaking, progress along the path will be steady and uninterrupted without change in your occupation so long as your living habits are wholesome, healthy, and consistent with the natural forces governing man and his relationship to the universe. Physical and spiritual harmony are important keynotes to development, just as practice and perseverance are keynotes to success with experiments. Harmony will be the result of normal living with clean, wholesome mental and physical habits, accompanied by careful study and practice of the Rosicrucian principles of life.

To all of you here in the forum we would advise that you refer to your copies of "The Rosicrucian Manual" and carefully read again the special chapter entitled "Attaining Psychic Illumination." There you will find a complete dissertation on the subject of progress and its requirements. Then study carefully the special section entitled "The Rosicrucian Code of Life." We seldom discuss this Code of Life here in our forum sessions, perhaps because we have taken it for granted. However, these rules and regulations from old as well as modern manuscripts are indeed jewels to be coveted by all Rosicrucians who desire and seek mastership of self through devotion to the ideals of Rosicrucianism. It is hoped that our frater whose correspondence in-

spired our discussion this morning will refer to the Code of Life and incorporate as many of the rules as possible in his daily journey through life.

### Mental Telepathy

Here again we have the subject of mental telepathy presented for discussion in the forum circle. It seems that certain subjects find their way into the forum more frequently than others. However, each discussion of a subject, no matter how often it be presented, is helpful in clearing up points of misunderstanding that have arisen as a result of misinterpretation of our monographs. The latest question on mental telepathy comes to us from a loyal reader of "The Rosicrucian Forum" and one who has become intensely interested in the art of directing thoughts from the mind of one to the mind of another. This soror's question is, "When sending a thought impression to another, is it instantly received; and, if not, is it lost, or is it possible that the impression may register upon the mind of the receiver perhaps hours after it has been directed?"

The look of surprise on so many faces would seem to indicate astonishment that such a question would enter the mind of one who has studied the teachings and who practiced the exercises in mental telepathy. However, it happens that this question is frequently received by the Department of Instruction, especially from new students of Rosicrucianism.

Permit us a few brief moments to recall some of the facts connected with the transfer of mental impressions. Our teachings tell us that such impressions register on that portion of the mind directly associated with the psychic body. For convenience, we often refer to it as the divine mind. We also speak of it as the subjective mind to distinguish its function from that of the objective mind, which is closely associated with our outer consciousness of the world about us. As practitioners of mysticism, we know that a transfer of impressions from the divine mind to the objective consciousness takes place. In some these impressions occur frequently; in others, not so often. We have also learned from experience that the most difficult part of the whole process is to be able to distinguish a real divine impression from one that is entirely associated with objective thinking and reasoning. We know that the vibratory rate of inner impressions is very great; consequently, we often fail to recognize them. Also, they do not always penetrate the outer consciousness where they are translated into the language in which we think.

The transfer of impressions from the divine to the objective is highly subtle at best. Therefore, one must be highly developed and trained before being capable of tapping the divine mind, the great library of knowledge and understanding, at

will. We have long realized how important it is to stimulate to action the dormant centers through which the transfer of impressions takes place. The ability to receive a mental message is far more important and much more difficult than the ability to transmit or send a message. This ability is often called a function of the Cosmic Consciousness or one of the many phases of Cosmic Consciousness. The one who enjoys consciousness of the Cosmic can call upon the divine mind for help and inspiration whenever the need is sufficiently great.

For the very reason that a certain degree of spirituality must be attained, we give the student exercises, practical experiments, and certain special ceremonies to perform to help awaken the consciousness to spiritual vibrations. Just as higher mathematics such as calculus and trigonometry cannot be mastered, understood, or appreciated so long as all of our attention and study is given to simple arithmetic, so the high vibratory rates of the psychic, spiritual realm cannot become a part of our daily living so long as we confine our mental work and activities to the objective, material world about us. We attempt through meditation, prayer, and mystical ritualism to free ourselves, momentarily, of our carnal, material environment and dwell in the sublime light of the immaterial. In this way we become familiar with the mental and physical sensations of Cosmic attunement and impressions from the divine mind.

We can appreciate the fact that as long as one is very active and engaged with things earthly, as long as one is busy with objective thoughts, there is little opportunity for him to be aware of the gentle knocking upon the objective door of thought impressions of the divine, immaterial mind. Yet this does not mean that the divine mind has failed to record a mental impression directed to it. When such an impression is received, it is placed in the memory of the divine mind, to be transferred or delivered to the objective at a time when this objective consciousness is in a receptive condition. This may be as soon as the thought is directed and received. It may be hours later, or perhaps only after the recipient has retired and is asleep. When you call upon a business associate who is extremely busy with his material business affairs, you perhaps leave a message to be delivered to him at a time when he is not busy and is willing to give attention to it. Thus we shut out messages of a divine, spiritual source by ignoring them, giving them no opportunity to impress us. We owe it to ourselves to spend a few minutes each day in silent meditation, in attunement with the God Consciousness within. By such a practice we maintain harmony, balance, and stabilization between the material, objective side of our beings and the divine, spiritual man within.

### Success By Determination

Do you ever pause for a moment to offer a prayer of thanks for the wonderful faculties with which you have been endowed? Surely the ability to hear, feel, see, taste, and smell are commonplace to the majority of us. We seldom think about the faculties, but simply accept them as a matter of course. If these faculties were suddenly taken away, man surely would find himself in a predicament. Few would survive such an ordeal; and yet there are persons in the world who are without the most important of the objective faculties, and their accomplishments are indeed an inspiration. Many such persons have become famous throughout the entire world for their will and determination to overcome their handicaps. Perhaps the most famous was Helen Keller, born deaf, dumb, and blind. This famous woman conquered her imperfections and became a world traveler and lecturer and promoted educational systems for others similarly afflicted. Think of the tremendous strength and power, determination and will of this woman and others like her.

Today in this modern world there are schools using methods and systems exclusively for the benefit of those born without their rightful faculties. Thus the world of the deaf, dumb, and blind has indeed been extended beyond the limits of the dark void into which they came into this life. Can there be any more humane act, any more worthy cause than work and assistance in behalf of these unfortunates? We are happy that so many of our members are ready and willing to sacrifice a few hours of their time each week in the company of other members who are either blind or whose eyesight is so bad they are unable to read and study their lessons. Our members who are these blind students' volunteer readers are certainly performing noble acts for which they will be well repaid in the final reckoning and adjustment of their personal Karma.

These thoughts in connection with man's matter-of-fact attitude toward his objective blessings, the five physical senses, were inspired by an account of a young chap in Brooklyn, New York, who was born deaf and dumb. When he was very young, he lost the sight of one eye by accident. This boy learned to read and write and also to convey thoughts and impressions to other members of his family by a method of his own invention. When he was fifteen years old he lost the sight of his other eye due to overuse; thus, he was left totally without the three most useful faculties. He could not talk, see, or hear. He attended schools for the blind and thus learned to use Braille, which is indeed a blessing for the blind man. He not only learned to read it but also to write it on a special machine provided for that purpose.

During the course of his work at the school, he became friendly with a young teacher who was conducting a course in the field of radio science for those students who could hear and talk but not see. The teacher himself was blind; nevertheless, he had made a name for himself in the field of radio engineering. The student requested permission to attend the class, but the instructor felt it would be too difficult since the boy could not hear or talk. Finally, however, he was permitted to attend class one hour a week. This boy was so determined to master the study that his progress was rapid, and within four to six weeks he was permitted to attend the class for four hours a week. One hour was spent in radio theory, one in mastering radio code, and two hours in practical application and construction. It was a long, hard struggle for both teacher and student. Special equipment had to be devised so that the boy could become conscious of radio signals. This was done through the sense of touch. This equipment was developed by the boy's blind teacher, a remarkable feat in itself. Slowly but surely progress was made, until this young chap, handicapped as he was, constructed a very good and efficient radio station, even unto a complicated receiver, the nature of which would challenge the ability of one in possession of all the objective faculties. After two years of hard work and even many disappointments, the United States Federal Communications Commission permitted this boy to take examinations for a radio amateur operation and station license. Two full days were required for the test, because of special equipment that had to be rigged up. The boy exerted his every effort and passed all tests required of him and was granted his licenses. He now operates his own radio station and this in itself is no easy task.

It is truly helpful to read occasionally of persons with such fortitude and intense desire to overcome all obstacles in their path. It makes us realize how truly puny our own efforts are at times when we practically give up at the first sign of trouble. This account is also a demonstration of the fact that if we truly desire a thing and want it to manifest in our lives, we will let no stone remain unturned; no obstacle will be too great. Our very wish and desire will provide us with the will and determination to succeed. This boy has practically created by visualization a material pleasure in his limited world.

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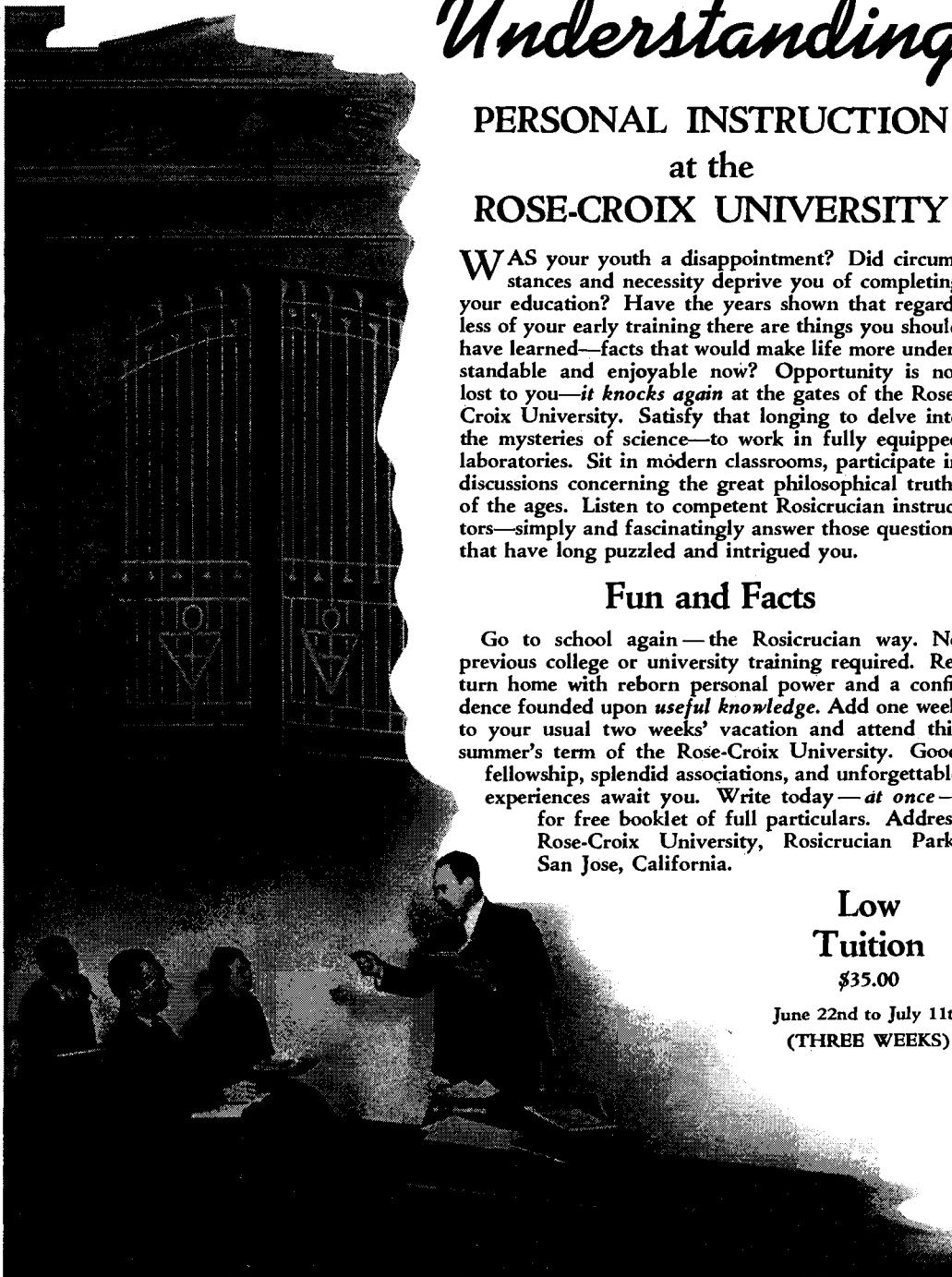
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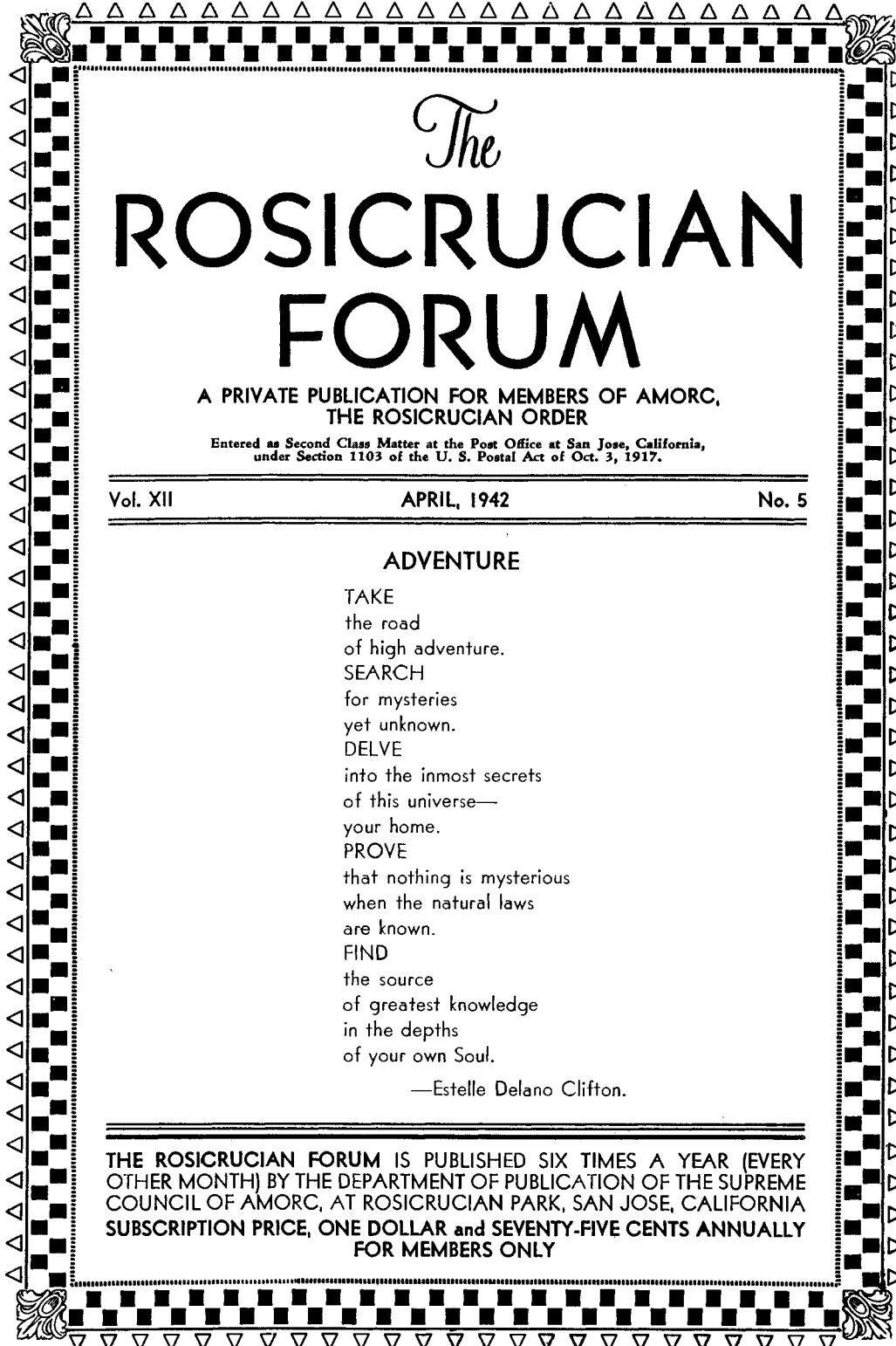
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No. 5

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## ADVENTURE

TAKE  
the road  
of high adventure.  
SEARCH  
for mysteries  
yet unknown.  
DELVE  
into the inmost secrets  
of this universe—  
your home.  
PROVE  
that nothing is mysterious  
when the natural laws  
are known.  
FIND  
the source  
of greatest knowledge  
in the depths  
of your own Soul.

—Estelle Delano Clifton.

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FOR MEMBERS ONLY

## Greetings!



DEAR FRATRES AND SORORES:

Not long ago I read a letter in which a frater asked: "Why is it that persons will display enthusiasm and great interest in the remarks of an individual speaker or lecturer, when what he says is far less effectual than what can be obtained from a lesson or book written upon the same subject?"

The question is one that I am certain will be of interest to the fratres and sorores of this Forum Circle. It might summarily be answered in the four words: "They are not students." Everything being equal, that is, where a subject can be presented in writing with the same degree of clarity, and does not require physical demonstrations or paraphernalia for its illustration, it is best that it be read. Educators have found that in the majority of instances visual instruction, that is, by the method of reading and personal study, leaves the impressions received more firmly registered upon the mind of the student. There is a reason for this. When we read, we usually require a certain amount of quiet and seclusion. We arrange our environment to be as free as possible from extraneous appeals or distractions. Most of us would not think of reading or studying in a room where people were passing by or carrying on a conversation. Study under such conditions would be accomplished only by such extreme power of concentration as few persons possess. Consequently, alone in a room or in a corner of a room where others respect our study, there is little or no interference with such power of concentration as we are able to exert on the topic which we are reading.

The situation in a public hall or auditorium, however, is entirely different for the student. In such a place, there are many factors beyond his control. The speaker may not articulate distinctly, causing the listener to miss some of his words. Again, he may make disconcerting, even though interesting, gestures which leave the listener more aware of them than of his message. The lighting and ornamentation of the auditorium, the types of people seated nearby, and their conduct, may compete for attention with the exact words of the speaker. The fact remains that when *real* students and thinkers attend a lecture, if it has proven to be of interest to them, at the conclusion they usually ask for a copy of the lecture, if it is available, or as to where and when it may be printed. Students in an audience will also be noticed taking or making notes of the subject matter. They realize that for a real comprehen-

sion, for a digest of the material, if it is to be used afterwards and not accepted as a mere passing discourse, it must be carefully weighed and reflected upon while being read.

There are, however, those types of individuals who are more susceptible to *auditory instruction*. Such persons are almost incapable of individual, private study. They lack the ability to focus their minds upon the printed word, and to become mentally and physically actuated by it. Whatever such types receive as instruction must be spoken or *lectured* to them. They can read the same paragraph which someone else may speak, and the ideas it contains fail to register on their consciousness. They find it nearly impossible to analyze and to separate thoughts, and to put upon written words their real emphasis. Such persons depend entirely upon someone else verbally stressing the meaning for them.

However, even though some persons are more responsive to auditory impressions than to visual ones, the two have no equal value. In other words, the student who can acquire his knowledge more directly and beneficially by the method of reading, in almost all instances excels the one who depends upon another to give it to him verbally, or to lecture it to him. Most colleges and universities today include both types of instruction, *auditory* and *visual*. They, however, stress *the visual*. The student does his real study in his dormitory, or in the school library from assignments given to him. The auditory work consists mostly of recitation, comparisons, and the correction of various ideas which the students may have, and demonstrations.

We find that those who are inclined almost altogether to auditory instruction, or who must receive it verbally are often *phenomenalists*. Another and simpler word for *phenomenalist* would be *sensationalist*. They are the kinds of persons who are not so much interested in the principle, the law, or rule of the subject or happening, but rather as to what does happen and its dramatic effects. Such individuals are far more impressed with, for example, a theatrical demonstration of hypnotism, where an operator is able to put a subject under his influence in their presence, and to command the subject to perambulate on the stage and resort to amusing antics. They go away quite happy and *well entertained* with what they saw. If you were afterwards to offer such individual a treatise on hypnotism, which technically explains the relations of the subjective and objective minds to each other, and the law of sug-

gestion and reasoning, and other psychological processes involved, they would refuse it, perhaps even admit they were not at all interested. They are *not interested*, we repeat, *in causes*, but results, and, moreover, results that someone else can accomplish in a spectacular manner. If they would wish to accomplish these same things, they would need to study the cause—but instead they wish to be mystified and *amused*, not taught.

For example, observe the crowds that attend popular psychology lectures. They will laugh at the wit of the lecturer, smirk with him, or applaud if he compliments their opinion—which he is careful to do, if he is theatrical. On their way to and from the public hall or auditorium, they will have perhaps passed bookstores and libraries that could sell them reasonably priced reputable works containing more of the fundamental principles of applied psychology in two chapters than they probably received from the lecturer's remarks of two hours. However, they most likely would tell you that the books are too dry. By that they mean that the books have no entertainment value. Such persons are not students, we repeat, they are purely sensationalists intrigued by spectacular phenomena or demonstrations.

Then, again, there are persons who have access through legitimate and authenticated organizations and societies to time tested and tried principles of mysticism and philosophical doctrines, which lead to a knowledge which will bring about personal accomplishment. But since they are inclined to auditory impressions and *sensationalism*, they will let their studies in such organizations accumulate while they allow themselves to be intrigued by some passing, momentarily spectacular, figure. For example, perhaps the individual who intrigues them will wear a turban, perhaps refer to himself as a high priest, a Yogi, a Swami, or a pundit of some Oriental system or religion—a background, in fact, which the listener never bothers to investigate. The speaker is an itinerant, traveling from city to city, having a temporary Post Office box headquarters perhaps in the city in which he is lecturing.

He knows quite well that many of those of his audience are not true students, although he is too tactful to tell them that. He knows they do not want to hear that kind of truth; they might become offended and walk out. First, perhaps he affects an Oriental costume—a flowing robe, a turban, some medallion or symbol, and much of the accoutrement of the layman's conception of the mystics of the East. Oftentimes behind him on his platform is a black drop or curtain upon which have been painted stars and crescents, or mystifying geometrical symbols. Sometimes also, a large crystal ball, spectacularly lighted, is situated upon the stage. Then, again, he may seat himself in a cross-legged position and chant in a

weird manner. His approach definitely is one of mystery.

Frequently he begins by relating tales of the unusual, so-called theurgical phenomena, which the "Masters" of the country (in the Orient always) from which he is supposed to emanate are able to accomplish. Each of the achievements he relates infers the attainment of great *supernatural powers*. Most of them, however, consist of an avoidance, if that were possible, of natural law, an escape from the responsibilities, the labors and studies which are the real factors of life to be met, understood, and conquered. He knows that persons of his audience are principally escapists, and that frankly many of them are *indolent*, and they are looking for short cuts to the pinnacle of success and the apex of happiness. He clearly makes gestures and pantomimes which suggest the invocation of forces over which the average individual is supposed to have no control. Then this popular, often false, Swami or Yogi, implies in so many words that what he has done or is able to do, he can teach his listeners—quickly and easily (of course, always stressing that), without laborious study.

All the listeners are supposed to do is to come to his private classes—for a fixed fee, usually quite a sizable sum—and lo and behold the listener should be able to do the same as he. Presuming that you are one of such credulous thousands, you pay your fee and you attend the class for perhaps four or five nights, or six or seven times. He is your *Master*—a master showman and salesman, in other words. He keeps you constantly entertained at each class with new tricks, witty remarks, and new stories. Oh, yes, you too, under his instructions, do a few antics yourself. You stand this way, you sit in this manner, and you breathe like this or that. Never once are you permitted a reflective mood, the opportunity of becoming analytical. He is wise enough to keep you in a state of extroversion at all times, just so that you have no time to appraise the merits of the purported instructions received.

Finally the classes come to an end as suddenly as they began—and like the proverbial Arab in the night, the lecturer steals away with his tent—and with your fees. Oh, yes, he may leave a class behind him. He appoints one of the number to be a teacher in his stead, which, of course, flatters some individual. This individual has really learned nothing; like the other members of the class he was only being entertained under the guise of instruction, and so when he is left, and the personality which was like a light has gone out, he fumbles. He tries to say something; tell them something of which he knows nothing, and after one or two weeks, or perhaps one or two months, the class finally terminates, dwindles into nothing.

If some of these so-called students were asked how they had benefited, under such circumstances, you would undoubtedly hear them make such remarks as "He was such a nice man. He was so forceful as a speaker. I could listen to him all day. He had so many powers and he could do so many things." If you persist in asking the individual, "And what can you do? What do you really know?", you would find the gullible person fumbling for words, attempting to show you how he also can be seated cross-legged, and how he too can utter an Oriental aphorism which is supposed to do this or that for him. Really it is pitiful to watch and see the results when such personalities have gone and have left these blind people behind.

Do they learn their lesson? Do they profit by such an experience? Yes, some few do. They were perhaps really investigators and *never again will they become personality followers*. The auditory impressionist and the extrovert are, however, most often incapable of real personal study. Their minds, as said before, are not able to move them to action. Alone with a book or a lecture or lesson, they feel imprisoned, depressed, and they crave for the next itinerant lecturer to come along and entertain them again. On the other hand, the real student knows that that knowledge which you personally acquire through your own ability, through your own understanding, and through real study remains within yourself, and it makes you a real master—*independent of anyone else*.

The Rosicrucian Order avoids building up personalities, on or outside of its staff. It expounds doctrines and principles, things which are related to the laws of nature, in a simple effectual way. The Rosicrucian Order wants its members to study these eternal truths, and wants each member to become *his own leader*; not to be fascinated by the glitter of someone else and swept along, only to be left destitute again in the future. Personality followers are always distraught and perplexed, unless they have Swami This, Yogi That, or Master Someone Else with them at all times. They remind one of a mirror; they brighten up only when in the presence of someone else's *reflected light*—they have no light of their own to radiate.

Do these personality followers ever become members of AMORC? Unfortunately, yes. Many are sensationalists, as explained. They take particular interest only in psychic phenomena and in demonstrations. The underlying laws are of no particular interest to them. The study of the Rosicrucian teachings, in fact, except where an experiment is given, irks them. Their monographs remain unread, and they skim through them in search for something spectacular, something sen-

sational. Some of these persons become members of our Rosicrucian Chapters. There again they are particularly interested in experiments and in any dramatic effects which may occasionally be adduced to demonstrate a law. When such experiments are not given, they are not greatly interested in those lectures and instructions given at the Chapter, which require thought and personal development. Furthermore, when the first sensationalist comes along, the first actual or purported Swami, or Yogi who will put on a spectacular theatrical-like performance, they flock to it and a goodly sprinkling of them are soon in the audience.

Such persons, of course, as it stands to reason, eventually eliminate themselves from AMORC membership. They come to learn that in AMORC accomplishment comes only through reliable knowledge and definite practice, and there are no *fantastic short cuts*. So for the rest of their lives these kinds of persons spend a good deal of their time and considerable of their money attending the performances and private classes of these traveling lecturers, hoping against hope that maybe for the sum of \$10.00, \$20.00, or \$100.00, he will give them the *open sesame* to the goodness of life, in a nice, pleasant, entertaining sort of a way. So they pursue their illusions until transition.

Fraternally,

RALPH M. LEWIS,  
*Imperator.*

### Cosmic Rays

A Frater in the East who is interested in science and the laws of physics, especially that phase pertaining to magnetic and electrical rays, has requested that we comment briefly upon Cosmic Ray activity and its effect upon life.

So-called Cosmic Rays have been of interest to Rosicrucians for many years. The Rosicrucians long ago declared this Cosmic Ray activity to be one phase of an all-pervading energy out of which all matter was composed. The Rosicrucians have always contended that life could not exist, or even be formed, without this great essence-like energy that the modern scientist has labelled the Cosmic Ray.

In the early days, perhaps twenty-five or more years ago, there were two distinct schools of thought whose findings did not agree as to what this strange ray was, or where it came from. On the one hand, were those who declared the rays to be of a radio-active nature, being released from, or rather radiating from, the surface of the earth, and that it would therefore be possible to rise sufficiently far above the earth to a point where sensitive instruments would not record

them. It was claimed that these rays were released from the earth because of a breaking-down process as it cooled. During this early period of scientific investigation, no name had yet been selected by science whereby to distinguish this interesting radiation that was found to be so powerful that it would penetrate a block of lead many inches thick.

Then there was the opposing school of thought, contending that the radiation was universal in scope, and not confined near the surface of the earth. This school claimed that the ray emanated from somewhere in interstellar space, and further, that the higher one went into the upper regions, the greater would be the velocity of these radiations.

The debate went on and on, with new papers being presented each year before the various scientific academies and associations, each school seeking to prove its contentions and beliefs. The Rosicrucians, in the meantime, continued to investigate quietly, without publicity or public announcements of their findings, but merely adding to their teachings every new fact that would prove of value to the many student-members throughout the world in their practice of the Rosicrucian principles of life. Finally, after long years of argument and discussion, the opposing schools of science set upon the idea of making an investigation of the regions high above the surface of the earth, and so huge balloons were constructed at great cost, and new equipment was built and tested for this great adventure. Finally, after days and weeks of preparation, the first experiment was made. The balloon rose many miles above the earth, bearing strange instruments and their scientific observers. A careful record was made from the very beginning of the ascension, with the final result that the school holding the radiation to be universal in scope, and originating far above the earth, was the winner of this phase of the argument, incidentally proving at the same time the truth of our own contentions. And so it was that this strange radiation, discovered by physical science virtually by accident, with the development of supersensitive instruments, came to be known as Cosmic Rays—in other words, radiations from the region generally thought of as the Cosmic. We can well appreciate the delight and elation experienced by those of the school whose claims were borne out by the balloon ascension.

But now came into the picture hundreds of other students and experimenters, curious to learn just what part in life these Cosmic Rays played. For a period of several years, crews of investigators travelled the world over with recording instruments, testing frequency, strength, velocity, and anything else that they could learn about the Cosmic Ray. Some went to desert

places, others to very high altitudes; instruments were taken deep under the ground in caves. They were even sunk deep down into water to a depth of sixty feet. It was found in every case that Cosmic Rays could be detected and recorded. Though these tests have been interesting, actually they have given little if any practical knowledge.

In the meantime, two of the world's outstanding professors in science, Dr. Arthur Compton and Dr. Robert Millikan, who incidentally headed opposing schools of thought, have worked long and hard in an effort to make some practical use of their knowledge of Cosmic Ray activity. A year or so ago, Dr. Compton made extensive records and can now use these to study weather conditions successfully. The weather reports made by a study of Cosmic Ray bombardment on the instrument known as the coincidence counter are accurate for more than forty-eight hours. It is indeed within the realm of possibility that Dr. Compton's methods of weather detection will enjoy universal usage before very long.

And what of Dr. Millikan? He has proven beyond all doubt the important role Cosmic Rays play in creating and maintaining life. Dr. Millikan experimented to determine the thickness of lead necessary to shut out Cosmic Rays. This proved to be a little more than six feet. He then constructed a chamber that would hold a twenty-four-hour supply of oxygen for one rabbit. When the rabbit was left in the air chamber, outside of the block of lead, it lived twenty-four hours; but when the air chamber was encased in lead, the rabbit died in three hours. Thus Dr. Millikan has proven the contention of the Rosicrucian teachings, in other words, without these rays science calls Cosmic Rays, life cannot exist.

### Vowel Sounds

In discussing vowel sounds this morning, we are not interested particularly in their origin or how and why they came into use in the ancient mystery schools, because this has been covered many times in the past. Rather, today we should comment upon how and when they should be used. In the first place, you will all agree that this phase of Rosicrucianism is all too often neglected by the average Rosicrucian student, this in spite of the fact that many different types of vowels are recommended with careful instructions as to how they should be used and their particular musical tones or pitches.

Members living in the vicinity of the Supreme Temple have the benefit of vowel-sound practice, which is a part of the Temple ritual. Members who have had the privilege of visiting us during our annual convention have also participated in the practice of vowel sounds in the Supreme

Temple. Usually we intone four or five different sounds, thus giving the members an opportunity to learn exactly how the sounds are made. They can also feel and note the effect of these sounds upon the psychic and emotional bodies. Some persons are particularly affected by the vowels, whether they intone them personally or are in the presence of others who are intoning them.

This brings us to an important point in our discussion this morning: that is, using certain vowels for specific purposes. Each sound that is given in the teachings is for one particular purpose and stimulates certain important psychic glands or centers. For instance, *Aum* and *Oom* on the note of D above middle C stimulate the pineal gland. This gland is important in receiving and interpreting psychic impressions from the divine mind. The extent to which it is developed or functions determines the extent of one's so-called psychic development. Therefore, these sounds should be used preceding sanctum meditation periods, Cathedral contacts, and all similar periods of attunement held in the sanctum.

The sounds of *Ra* and *Ma* are valuable in stimulating strength and vitality. They should be intoned when one's energy is depleted, for they seem to build up positive as well as negative energy within the body. These sounds are also valuable in building up a strong magnetic quality with its accompanying strong, vital aura. The *Ra* and *Ma* sounds should be used by those practicing Rosicrucian healing, whether it be the physical-contact method or the more subtle absent-treatment method.

Then there are the many other vowels, all of which are used for particular purposes, such as *Tho* on the note of F sharp in the middle octave of the piano keyboard. This, as you know, stimulates the thyroid gland, the action of which is vital to good, healthy living. Also, we have the soothing, sleep-producing vowel sound *Ehm* on the note of B flat in the middle octave of the keyboard. Here is a vowel that many members could use to advantage, judging from the frequent comments about insomnia noticed in our correspondence.

You can determine with a little analysis when and under what circumstances the different vowel sounds should be used. Besides using them for specific purposes, they should all be practiced occasionally. An ideal time for such practice is when doing the deep-breathing exercises recommended in our monographs. For instance, when expelling the air from the lungs, intone one of the vowel sounds. In this way you develop the habit of using them. Very few persons enjoy true pitch or the ability to sound a particular tone with the voice unless they use a musical instrument to give them the pitch. It is advisable,

therefore, to obtain a small chromatic pitch pipe to carry on the person so when you wish to use a vowel sound, you can quickly find the note to use and the pitch of the note.

It has been noticed that many persons are not yet sure about the question of volume when intoning vowels. Often members write to us and say that they cannot intone the vowels because of disturbing others in the household or because of attracting attention to themselves. These members assume that the efficacy of a vowel sound is determined by the volume rather than the pitch. The truth of the matter is that purity of tone and correct pronunciation of the vowel are far more important than volume. Therefore, those who have hesitated to use the vowels for fear of disturbing others may feel free to make extensive use of this important phase of Rosicrucianism. A vowel sound correctly pronounced on the right pitch, though it may be uttered very softly to oneself, will give the same beneficial results one may expect from a vowel sounded in a loud voice. You may even sound the vowels mentally if conditions require it.

Many seem to be in doubt regarding the length of time a vowel should be used. It must be remembered that some persons are more susceptible to vowel sounds than others. Consequently, one person may notice results after the second or third utterance of a vowel. Another person may find it necessary to repeat a sound over and over for ten or fifteen minutes. After repeating a sound three or four times, you can pause for thirty or forty seconds between each following sound, awaiting the effect to make itself felt.

It is not a good plan to repeat four or five sounds one after the other, unless it is merely for practice. The better plan is to determine what sound should be used for the particular work at hand and then continue to repeat this one vowel over and over again until you feel its effects. There are two exceptions to this suggestion, and they are the vowels *Ra* and *Ma*, also *Aum* and *Oom*. If you wish, you can combine these with good results; for instance, *Ra-Ma-Aum*, continuing the combination for the duration of the practice period. Or, just use the *Ra-Ma* to stimulate physical energy and health. *Aum* and *Oom* can be used together, since they are similar vowels on the same musical pitch and do much the same work. When you are restless, nervous, emotionally upset, and unable to relax or sleep at night, the *Ra-Ma* sounds should be avoided. The sound of *Ehm*, pronounced like the word aim, on the note of B flat in the middle octave should be used to promote relaxation and sleep. Continue sounding it aloud, softly, or to yourself until you notice the effect of it. If Rosicrucian students will follow the suggestions made here

this morning, they will notice a steady quickening of the vital glands, an improvement in general health, and a far more pleasing effect from their sanctum convocations and study periods.

### Subordinate Bodies To the Grand Lodge of AMORC

In order to answer a number of questions and at the same time provide a further explanation of Division Two, Chapter One of the Statutes of the Grand Lodge of AMORC, we are here briefly describing the types of subordinate bodies to the Grand Lodge, and at the same time outlining their scope of activity. For details of operation and ritual of these various bodies, it will be necessary to refer to the specific sections of the Constitution and Statutes applying to those activities or other rituals and special instructions which are issued from time to time directly to the officers of these bodies by or under the direction of the Imperator. Section Forty-two of the Constitution provides for three types of subordinate bodies. These three types are a Lodge, a Minor Lodge and a Chapter. All members should have a clear distinction between these three bodies in mind, in order to be able to discuss them intelligently or to know in a general way what activities are to be expected upon the occasion of a visit to one of these bodies.

1. A Lodge: An AMORC Lodge is composed of a group of members whose membership privileges and benefits are transmitted to them through the medium of the Lodge itself. A Lodge member, while primarily a member of the Grand Lodge, looks to his general affiliation as being in the Lodge, because it is there he receives his initiation and the instruction of the Rosicrucian teachings. The Lodge member receives all teachings in the Lodge session. A class is held in each degree, and members of a particular degree attend the class of that degree to hear the lessons read. They study under the direction of the Master of the Lodge or his assistant and advance from one class to another as they complete each degree. They have the opportunity of participating in Temple Initiations between degrees. The teachings are received orally from the Master of their class, as already stated. They are permitted to make notes and have periods of discussion upon the teachings, but they do not receive the monographs for their own personal reference. All dues are paid directly to the Lodge; that is, the Lodge collects dues from its members and, in turn, pays twenty-five per cent of all dues and initiation fees collected to the Grand Lodge in the form of Royal Support.

2. A Chapter: A Chapter differs from a Lodge fundamentally, due to the fact that members of

a Chapter must first become members of the Grand Lodge by submitting their application for membership direct to the Grand Secretary at Rosicrucian Park and receiving their instruction and lessons in the form of monographs by mail. Only a member in good standing with the Grand Lodge can affiliate with a Chapter. Therefore, a Chapter consists of a group of National Lodge members voluntarily associating themselves together, all retaining their membership privileges and benefits with the Grand Lodge. This group may petition the Supreme Grand Lodge to have the Grand Lodge issue them a dispensation or charter. Members of a Chapter support any local expenses involved in their activities, but as previously stated, their membership dues are contributed directly to the Grand Lodge. The advantages of Chapter membership are numerous. They provide supplementary activities to augment Grand Lodge membership. While Chapter membership is not essential to deriving benefit from the teachings of the organization, it permits the members to participate in certain ritualistic forms that are provided especially for the Chapter, to attend meetings in which subjects related to the Rosicrucian teachings are discussed, to hear special discourses prepared by officers of the Supreme and Grand Lodges, and to have the additional advantage of social contacts with other individuals of like minds. While the social activities of any AMORC subordinate body are not stressed due to the fact that the Rosicrucian Order functions primarily to instruct, Chapters do provide the means by which members in a locality may gather together after their meetings for those social activities in which there is mutual interest. The Chapter also provides a medium for service. A member does not attend the Chapter merely for what he can gain in addition to his National Lodge membership, but in order that he may help other members by words of encouragement, by helping to make the meetings interesting and successful, and therefore, inspiring the members toward more complete understanding of Rosicrucianism and its practical application. It also provides a medium through which the members can work together within a community as Rosicrucians to support worthy and charitable activities and, in fact, to become a recognized local group contributing to the well-being of their community.

3. A Minor Lodge: Provisions were made by the Supreme Grand Lodge in March of 1941 to amend the Constitution to provide for a Minor Lodge. A Chapter which has been chartered for a period of at least two years, has at least fifty members, and maintains a regular Temple may request dispensation from the Imperator to carry on additional activities under his direction, such as special classes in specific grades for the review

of monographs and to form a ritualistic team to present certain Temple Initiation Rituals regularly given in Lodges, which will supplement the members' private initiation rituals held in their own sanctums. When a Chapter has met these qualifications and proven itself capable of carrying on this special work, and other forms of activity that may be designated from time to time by the Imperator, and at the same time maintaining its previous Chapter activity, it may petition for recognition as a Minor Lodge and function in its previous capacity as a Chapter together with the ritualistic privileges of a Lodge.—A

### Belief and Truth

A Frater in Quebec asks the question as to whether or not it is possible for an individual to become a believer in a false project. Certainly the answer is "yes." It is regrettable that there have been many individuals, some of them outstanding in history, who have devoted themselves to a false cause or have based their ideals on a false premise. Some years ago a popular motion picture entitled "Oil For The Lamps of China" set forth this principle. The leading character of this play misplaced his idealism. Notable characters in history who have become known to us for their treasonous actions frequently believed in what they were doing. There is no doubt that many a man who has forsaken his God or his family for a cause which he held worthwhile was no less a strong believer in the ideals to which he had subscribed than the individuals who took the opposite stand. This was illustrated in our own country during the Civil War, when many men and women pledged their allegiance to the North or to the South, building their whole ideals in one or the other. At the time it appeared that the opposite side of the one favored was wrong. Many men who took their stand with the Confederacy, such as one ex-president of the United States who became an official of the Confederate Government, were severely criticized, but it is most interesting and a splendid example of tolerance to see the different attitude today. No one who knows anything of history can have anything more than profound respect for both the Northern and Southern leaders who subscribed to their ideals to the point of being willing to sacrifice their lives. We, as Americans, are proud to see in our own national capital the statues of leaders of both sides given credit and remembered.

All human beings have the ability of attachment to a thing to which they subscribe, whether that thing be in some cases the love of another individual or the love or admiration of an ideal. Of course, it is unfortunate when that attachment is assigned to a condition that is definitely

erroneous. We strive to maintain the freedom of choice upon the part of the individual, that he may choose the religious and political viewpoint that he feels adaptable, but in this freedom we also strive to direct individuals not to choose false projects or false ideals as a basis for their idealism.

Unfortunately, there are many unscrupulous individuals who are more aware of these facts than are their victims. Many organizations have been established entirely upon false premises, making their claims ridiculously sensational and at the same time appealing. Organizations that claim they are, as individuals or groups, able to communicate directly with God, for example, and that no one else can do this without their particular course of study and instruction, are appealing to an individual's desire to communicate with and address his Creator and to become a better man or woman. If they convince the individual that their process is the only right one, they are certainly availing themselves of directing an individual's ideals toward a false premise. No human being has the only way to contact God. There is no one ritual or activity that can be carried out on the public platform that will bring its leaders and followers into special consideration of the Cosmic Hosts.

Any activities based upon direct knowledge transmitted from sources without historical connection are establishing a false premise. For example, I read in some literature recently that a certain organization claims it has absolute knowledge possessed by those who inhabited the now sunken continents of this world; that they are the chosen group to transmit this knowledge and information to the human race today. Now, the Rosicrucians have claimed they have knowledge that has been transmitted from the past, and it is true that the Rosicrucian organization has been a continuously organized Order for hundreds of years. However, it would never claim that it had actual written manuscripts from a now sunken continent which had been handed down from generation to generation. It has knowledge which has been passed from one generation to another and has proven itself of value by this test of use and time. Its teachings will contribute to the well-being of man when used, but it is acknowledged that they are not the only path toward attainment.

As already stated, no individual, or group of individuals, has any special control of the activities of God and his communication with man. Man's ability to believe gives him assurance, courage and the basis for creative work, but the process of believing can go on regardless of the basis upon which the belief is established. Therefore, it behooves man to investigate his fundamental premises. Upon what do you base your ideals? That is the real test—not the process of

belief itself. It is unfortunate to see individuals enthusiastically believing and giving their time and money to the support of an activity based upon false premises, but it is a part of their experience. As Rosicrucians we know this is the way they learn. We have all done this at one time or another. Therefore, the Rosicrucians are very tolerant in the affiliations of their members. Any organization that is legally, ethically and morally upright in every respect is entitled to the support of a Rosicrucian, if his interest lies in that direction. The Rosicrucians have never dictated the affiliations of their members, and it is well to remember that any organization which prohibits its members from affiliating with any other group does so only because it feels that its own group or activity might suffer by comparison.

—A

### Have Twins One Soul?

One of our fraters of the Atlantic Seaboard asks our Forum Circle some very interesting questions. He says: "After seeing the motion picture entitled the "Corsican Brothers," it brought some questions to my mind, some questions I think appropriate for the *Forum*."

"The motion picture story is taken from a novel by Alexander Dumas. The story opens with the birth of twins physically joined together. Through a miracle in operation they are separated and kept alive. From the time of the operation and up to their Twentieth year they have been kept apart from each other and have lived in separate countries. However, they are so closely attuned, according to the story, to the extent that they are almost as one person, sensing and feeling the same sensations the other twin experiences. In the story, one is apparently the transmitter and the other the receiver. The receiver not only receives the sensations of the transmitter, his pain, his pleasure, his joys, and loves, but in addition to his emotional experiences, he has a clear mental picture of when and where the sensation was experienced, as though he, the receiver, was actually at the place at the time of the happening. My questions, therefore, are: Is this purely fictional? Could it happen? Is there a satisfactory explanation of the phenomenon? At the time of birth, would each twin have one or two separate souls, or is the phenomenon strictly related to the physical body? Would it be possible for the receiving twin to feel sensations at will, even though the emotions of the transmitting twin were not especially strong or aroused?"

Several of the elements of the Dumas story are purely fictional, insofar as these purported phenomena are concerned. That is, they are

purely legendary with respect to twins, and without factual support. However, some of the incidents have been known to mystics for years as realities, and are just beginning to find orthodox scientific confirmation. From a biological point of view, it has been definitely established that there are two distinct kinds of twins. The first are *identical twins*. Identical twins are those which are derived from a single fertilized ovum, namely, *one-egg*. Identical twins are always of the same sex, that is, they are always both boys or both girls. *Fraternal twins*, that is, those who just occur at the same birth and originate in *two distinct fertilized ova*, may or may not be both of the same sex. Fraternal twins are biovular or *two-egg* twins. That is, there is a distinct fertilized ovum for each twin.

Among lower animals, who have a litter of offspring, it has been determined that each is of a separate egg. In the example, however, of the armadilla, it has been found that a *single embryo* divides, and in man it is believed that one-egg, or identical, twins originate in the same manner. Man is the only kind that produces both single-egg and two-egg twins. Twins are most frequently of like sex, proving the frequency of uniovular or one-egg twins. Very exceptionally, twins are joined at birth, like the celebrated case of the *Siamese twins*. This juncture is usually between like parts, that is, occurring in the same region. It is perhaps due to their symmetrical placing. It is interesting, in connection with the frater's questions, to note that joined twins, to which the Dumas story refers, are always one-egg twins, and of the same sex. One-egg twins should be exactly alike physically. Two-egg twins, however, are no more alike than are brothers and sisters by different births. In other words, two-egg twins may just bear that general family resemblance such as exists between any brothers and sisters who are not twins.

From the foregoing, we can understand that any phenomenon whereby one twin will react to the emotional experiences of the other would need at least be limited to *identical twins*, those of the same sex, in fact, to those cases where each is a division of the same single fertilized ovum. If they are not identical twins, then physically at least they are as far removed from any degree of sameness as brothers and sisters who may have been born many years apart.

So for our consideration, we will dispose of any but the identical twins. From the standpoint of heredity, biologists and zoologists are of the opinion that environment has an effect upon the determination of the sex into which the egg may develop. Further, though this is a mooted point, some are of the opinion that environment can and also does produce some mutations, some alterations that account for the extreme differences be-

tween brothers and sisters, but not between identical twins. Naturally, of course, the doctrines of these investigators and their theories have no provenience in mystical or even philosophical postulations. Their approach is strictly confined to the physical. However, to follow their thought first, if identical twins are of the division of one egg, or uniovular, then it is a corollary that all extraneous effects which tend to alter or influence the development of that egg, will also affect the later development of the nervous system, the particular rhythmic nature of the cells of the body, and, in fact, that consciousness which exists in the two parts of the egg.

The consciousness which exists in all the cells of every human being springs from the same source. It is the same Divine Intelligence of the Life Force, which according to the Cosmic plan directs the evolutionary processes of the body as such. Fundamentally it can never be changed. In other words, it can never be anything but such a kind of consciousness as it is; however, the accelerations of its function can be different in one human than in another. For analogy, all normal men can walk; it is an inherent characteristic of their physical structure and function, but some men, because of *environment*, or because of other factors can and do walk *faster* than others. Therefore, by the same reasoning, the consciousness of each part of the divided egg, in its development and sensitivity, in its rhythmic vibratory rate will be identical, because each will have been subject only to the *same environment*, the same mutations, and the same effects.

Since from each of these parts of a single fertilized ovum come the bodies, brains, nervous systems, and objective consciousness of the identical twins, it is deduced that they will, in a psychological sense, also be remarkably alike. They will be particularly emotionally attuned. What affects the sympathetic nervous system of one will likewise affect the other. Deep-seated emotional disturbances will find both responding alike. This does not mean, however, that both will have the same tastes, will want to eat the same foods or that they will always agree alike on the same subject. Common experience with identical twins proves otherwise. Insofar as their objective senses are concerned, they may greatly differ. One, for example, may have weak eyes; the other may have poor hearing, and in their objective consciousness and in their reasoning processes, they may evaluate the same things, which they both empirically receive, quite differently.

That, however, which *psychically* affects the essence of their being, which has a tendency to register itself upon the psychical nervous system, or that which is known to us as the *sympathetic nervous system*, will affect them alike. Conse-

quently, if one identical twin were to experience a severe emotional shock, such as a tremendous fear or grief, the other would simultaneously have a corresponding emotional sensation. The recipient, however, would not always have a visualization, in other words, a mental picture of the circumstances which caused his twin the shock. Since the two sympathetic nervous systems of the twins are, we might say, synchronized, the impulses which are transmitted by the subjective mind of one often engender in the consciousness of the other such identical sensations that the recipient can tell whether his twin is experiencing great pain, fear, horror, etc. Projection of consciousness between such twins is quite common. The mental picture of one twin's surroundings, if accompanied by sufficient emotional intensity is radiated in such a manner that the elements of it are reconstructed in the mind of the recipient, or other twin. The recipient not only receives the sensations which the other feels, but he can also see those factors, the place, the people, or the things which produced it. Of course, we as Rosicrucians know that this latter phenomenon, or *projection*, is not by any means limited alone to one-egg, or identical twins.

Where the Dumas story departs from fact and Cosmic law is in the fact that one of the twins of the story is always the *receiver*, and the other the *transmitter*. In actual fact, both twins are receivers and transmitters. Either one can transmit such emotional sensations, not always at will, but the other may receive them, if the emotions are of sufficient intensity and if the receiver is at the time in a responsive mood. We may use for an analogy the demonstrations of sound in physical science. If two tuning forks of the same pitch are in resonance, namely, tuned to each other, each will vibrate to the same number of vibrations per second. They are *twin forks*, in other words. Either one can become a transmitter or a receiver. It depends upon which one is struck the blow that causes it to vibrate. Immediately the air, agitated by the vibrations of the fork which was struck, causes the sympathetically tuned fork to vibrate in harmony with it, and both simultaneously produce the same sound. Then one can reverse the process by striking the opposite fork, proving that both can be *receivers* and *transmitters*. This we have often demonstrated in the physics laboratory of our Rose-Croix University, and likewise members of our National Lectureship Board have demonstrated it to our chapters and groups of members throughout the United States, showing what happens when two beings, two consciousnesses, for example, are in harmony with each other.

As to whether identical twins have one or separate souls, let us answer by emphatically saying that each has its own soul essence. Further,

let us go back to a fundamental law related in one of our Temple Degrees, namely, that *the soul enters the body with the first breath of life.* Organically then, even if the body developed from a half egg, even also if there is a physical juncture of membrane between the two, each is when born, a separate manifestation of the soul essence. If each of the bodies of identical twins possesses separate circulatory and respiratory systems, brain, and nervous systems, then each twin, with its first breath of life, a taking of the soul force within, becomes a *separate soul.*—X

### Rosicrucians—Their Study Interests

This morning I would like to call your attention to an interesting point that has been noted in correspondence from our members over a period of several years. It is the extent to which the study of Rosicrucianism leads our members into new interests and new fields of investigation.

Just the other day a letter was received from a soror in the East in which she expressed her deep appreciation for the privilege of membership in the Order and stated that she would always be grateful to the teachings of AMORC for leading her into new fields of endeavor. She pointed to the fact that before her contact with the Order her life, for many years, was one of monotonous home routine with few, if any, interests outside of the cares and worries of maintaining a home for her family—cooking, sewing, mending, washing and ironing, with an occasional evening in her neighborhood theatre where she could relax for an hour or two, only to return to the same old grind that, for the average housewife, continues for twelve to sixteen hours a day.

This soror explains that after a few months of study her entire outlook on life changed. She found herself greatly interested in the affairs and lives of others of her community. She suddenly found that her daily routine had changed considerably because of her new interest in art, music, and literature of an uplifting, spiritual nature. She began visiting her public library and reading works recommended in her lessons from AMORC. This became a part of her new life. She found that her whole life had taken on a new meaning, and the point that especially surprised her was the fact that in spite of these new interests and activities, her home was not neglected. She still did just as much work in behalf of the comfort of her family. She did find, however, that home life was extremely happy for herself, her husband, and her children. In the first place, her own health had improved. She found that she had far more vitality than she had noticed for years past. Her housework was no longer a drudgery, something to struggle through no matter how badly she felt or how

much her head ached. Instead she no longer gave it thought. She simply went ahead with it with pride and joy, a song in her heart and on her lips.

This is typical of hundreds of letters of happiness and appreciation we receive each year. It is found that after a few months of study members who have never before enjoyed the relaxations of a hobby take up some form of musical study or painting. Very often physical science will take their attention as a means to better understand the wonders of God and Nature. This is a very fine thing, for although Rosicrucianism gives us the very fundamentals of creation and the formation as well as working of matter, it leaves to the student's own personal interest the many ramifications of physics, chemistry, biology and kindred subjects. This is as it should be, for after all Rosicrucianism is intended to show the way, point out the path, and lend a helping hand when the path becomes rough and filled with pitfalls.

The study of languages foreign to the native tongue has become a very popular side interest of Rosicrucians in all lands. This is particularly commendable because there are books and writings of great value to the student of philosophy and the esoteric sciences written in different languages and yet not translated into English. The English-speaking student, for instance, can find much joy and pleasure by learning to read French or German or even both, because there are many works important to the mystic that are written in these languages and not available in English. This is also true of other languages, such as Spanish and Italian. On the other hand, much valuable material is to be found in English only, so it behooves the non-English-speaking student to acquire a working knowledge of the mother tongue of England.

It has been found that Rosicrucianism has even inspired an investigation of higher and more complicated systems of mathematics, quite often in cases where the student was not especially adept in the art of numbers when attending grade school. This is not because Rosicrucianism is concerned with outer, mundane education, but rather because it inspires mental development and a desire for general growth through educational activities. The Rosicrucian student soon recognizes the importance of exercising and using the vast number of mental departments man possesses. In fact, in the early lessons the student is urged to take up new subjects, so that certain areas of the brain and mind will receive proper exercise and hence stimulation. The areas of mind are much like muscles of the body in that they grow weak and eventually will atrophy from lack of usage. The development of the outer consciousness of man, if accompanied by the development of the inner consciousness, will result in a well-balanced

condition, a rounded-out state of being or what Rosicrucians seek to attain, a harmonious relationship of the material and spiritual parts that make up all that there is to man.

### The Intervention of God

A frater now addresses those of us who assemble as the Forum Circle. He states: "I am impressed and also perplexed by the account of the peoples of the warring nations. These accounts relate how they file into their respective cathedrals, churches, and temples, and offer many prayers that their God intercede in behalf of their cause. What puzzles me is this: if the prayers are answered, all would need win, that is, both sides involved in the war, and since that does not occur, is the fact that one nation is ultimately victorious a signification that God interceded in their behalf? Further, if the victor's cause, in the minds of men, let us say, those of a neutral nation, appear to be an unjust one, it would either make men's conception of justice very erroneous or put God in the position of supporting the wrong side. Will you kindly throw some light upon this subject?"

The frater's questions concern a matter that is as old as history itself. In ancient Egyptian, Assyrian, and Hebrew accounts of their wars, we find liturgies in which the departing warriors participated. They consisted of prayers, libations, and oblations to the gods, either in general or to the specific deity who, in their opinion, possessed such powers as they wished him to exert in their behalf. God, according to many of the ancient accounts, even advised the warriors and their leaders, and sometimes even participated in the battles himself. We find in the Bible, for example, in Lev. 26:7,8: "And ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword." Then again in II Samuel 23:10, we find this: "He arose, and smote the Philistines until his hand was weary, and his hand clave unto the sword; and the Lord wrought a great victory that day; and the people returned after him only to spoil." We often find in history the Assyrian war lords paying respect simultaneously to their gods at the ancient city of Ur, at a time when their enemies, the Hebrews, were likewise asking for the beneficent assistance of their one sole God.

This inconsistency strikes deeply at man's religious conceptions. In the first place, it consists, if we look upon the subject with open minds, of a transference to God of all of those particular notions which we as men possess. We believe, on the one hand, that there are certain ideals

which we have established as part of our social order, and which are worth fighting for—dying for, if necessary. We do not necessarily as human beings all hold that we must be so positive in our views that we should impose them aggressively on others, that is, make an offensive war upon them. We do, as a human society (I am speaking now of mankind in general), think that it is necessary at times to engage in a defensive war, which, insofar as the individual's actions and loss of life are concerned often amounts to the same thing.

We, however, in our creeds as humanity, and in our dogmas, and in our sacred writings—Christian as well as non-Christian—maintain that willful destruction of life by man constitutes a moral wrong—a sin. And we very loudly inveigh against it in our more limited social order, that is, in the laws of our communities, our towns, states, and provinces. When, however, it comes to those larger issues which involve us, we put aside those compunctions which we say would not justify one in killing his neighbor, and so we collectively kill a group of our neighbors instead, and we call it war.

We even go beyond this in war; we each turn about to our respective gods, our individual delineation of the Divine, and petition Him through prayer to further the cause of war. In other words, it amounts to this. On the one hand, we chant and read our sacred works, in which the words of our God are made to utter His abhorrence of man's destruction of his kind, and then, on the other hand, we turn to Him to strengthen us in our battle engagements, and to make us victorious, which victory patently includes the killing of other men. From a rational point of view, either the Divine Mind, or God, completely and positively conceives destruction of human life as opposed to His own nature, or He countenances it under certain conditions.

How then, as human beings, may we arrive at a decision in this matter? Whatever way we may decide, we will be most certain that we will oppose the religious, moral, and the *realistic views* of some persons, and will bring condemnation down upon ourselves. From the realistic point of view, we find in nature the impulse of living things to preserve their existence. Each cell is continually fighting for its life. The red and white blood corpuscles compete; bacteria, and other microscopic organisms are continually conflicting with the curative and constructive forces of our bodies.

This destruction as a change, as a survival of the fittest exists in our beings, and in our very nature. There is no such thing in nature as *passive resistance*. This fighting, this war goes on or we as human beings can no longer exist to argue about it. Since it is a natural law, are we

then to reason that it is God inspired, and that we should carry it into our social worlds for the survival of our ideals? Apparently that is the reasoning of those who petition God to intervene in their behalf in matters of war. There is the assumption that war for those ideals which as a nation or a people, they conceive as paralleling the Divine purpose, as they may understand it, is essential. They fail to take into consideration that every other peoples or nation also tries to the best of its particular ability and capacity to make its ideals have a Divine parallelism.

For example, as our enemies' ideals work against us and cause the slaughter of our loved ones, their conduct appears degrading and degenerate. We say, how can an aggressor nation even make the attempt to justify invasion, bombing, and the slaughter of peoples and of animals, along any Divine principles. In the light, however, of our enemies' ideals, *as they see them*, or as they want to see them, all such acts of destruction are made to appear defensive. Even invasions are made to seem, *to them*, a necessary stroke to prevent, for example, encirclement, blockades, and starvation, or to preserve some sort of political ideology, which to them conforms to a Divine impulse.

Thus God is implored, prayed to, and there is an attempt to invoke His powers for that intervention sought by both sides.

Let us, as Rosicrucians, come to the conclusion that wars and the reasons for which men indulge in them, are manmade and not God furthered. The Divine Mind has endowed man, in the course of the manifestation of Cosmic law, with faculties and with attributes which no other being possesses to an equal extent. Man must struggle for his existence, *that is a natural law*. That conflict cannot be argued away, but if he throws aside his higher abilities and faculties, and thus permits conditions to develop in his social order, which he can only settle by slaughter, then he must reap the harvest of his own futile efforts.

He may ask God, as he does, to help him to become victorious, to help him to kill in what he may consider a defensive war, and to stop his enemies and those acts which he considers offensive, but let us be assured that such prayers and implorations will not set the Divine Will in motion in his behalf. And let us be thankful that such is the case. As we look back into history, we find that there were many nations victorious in long bloody wars. We also find that the leaders of these victorious nations before combat and during the war spent considerable time endeavoring to make their particular god, or the great God, the sole God, intervene, in their behalf. Time, however, has shown that their victorious cause was a wrong one, wrong by what men now hold to be the right. Thus, if their victory had

truly been the result of God's intervention, we would now be in the ridiculous position of conceiving God to have been on the wrong side.

If we are engaged in a war, as we now are, let us ask for enlightenment. Let us pray that what we think we must do and what we actually do be not too far amiss from Cosmic law and principle. But do not let us ask God to further our cause by helping us win a war. We repeat, war is a manmade product. *He must solve it himself*. If we ask God to assist in war on the assumption that our war is right, or that any war is right—offensive or defensive—the only benefit we would derive from such prayers would be the psychological uplift we may find in the blind faith which we may have that God is participating in war for us by supporting us.—X

### The Fear of Karma

Here are some questions asked of our Forum Circle by a soror and a frater who reside several thousand miles apart. Both are seriously concerned with the answer which they may receive to their questions. The soror's little baby has recently incurred some asthma attacks, from which the baby quite recovered. The soror says: "Please God and the Masters, the lesson to be learned and the knowledge gained has been fulfilled and it will not recur. A member told us that our little baby, Zethren, is a Master who is working off some karma of others. Is there anything else we can do for the condition, if this be true?"

The frater asks: "Can karma be transferred from one person to another?"

There are two implications in these questions. First, a fear of karma, and second, a misunderstanding of what karma consists. I do not mean to state that this soror and frater were possessed of this fear or had this misconception, but such questions, worded like this, often originate with persons who do fear, or who do have a misconception, and consequently we will use these questions as examples. The fear of karma principally exists in the belief that karma is of one kind. We do not mean by this that some individuals imagine that karma always produces the same circumstances, or uses the same methods for its accomplishment. They do, however, think that its purpose or the end which it serves is always the same, namely, disciplinary, or punishment, or at least that it manifests as trouble, worry, strife, and physical or mental suffering.

Stop and think a moment. How many individuals whom you know and who are aware of the mystical and Cosmic law of karma ever say, *when they are very happy* over some good fortune, that "This is my karma"? In all probability they look back to a series of related causes and

point out how, through their own efforts, their own ability, and initiative the results they now enjoy are forthcoming. They take particular pride in accepting the honor themselves for the bounties or the joyful experience had at the time. Perhaps in some cases they are more impersonal and a little less vain. If so, and they had good fortune, they pay their respects to others to whom they imagine their good fortune is solely due. On the other hand, there are some who are often heard to say: "I cannot account for my good luck." It is indeed a great rarity that one of such persons proclaims: "I am profoundly grateful for the just working of the law of karma, by which I am rewarded for some commendable act or acts of mine in the past, and of which I am not now aware." However, let misfortune befall the average individual who has some general knowledge of karma, and if he is unable to point directly to the contributing natural cause of his adversity, he immediately attributes it to the law of karma. Consequently, the word karma becomes ominous to many such persons. Karma to them always augurs calamity.

As Rosicrucians, and as students of mysticism, let us not make of karma a *monster* to be dreaded. Let us not think of it as some malevolent spirit that is seeking to ensnare our lives and from which we can never have any assurance of safety. Rather, let us consider it in its true light. Karma is not an intelligence or a genie of some kind who keeps men and women under its constant observation, waiting to pounce upon them and in satanic delight impose severe penalties upon them for their derelictions. Karma is a cosmic law—it is impersonal, it functions according to its inherent nature. It has no more personal consciousness than, for analogy, the law of gravity. It has its purpose to fulfill, under the direction of the Cosmic Mind. The conditions it imposes upon humans depend upon how they react to it, as they invoke the law by their own conduct.

Let us again return to the analogy of the law of gravity. If we carelessly and thoughtlessly throw a large stone into the air, and by that act cause the ever-existing law of gravity to affect it, and then we ignorantly, or with indifference, walk into the path of the falling stone, what is the result?—disaster, is it not? Could we, after such an experience, rationally confer upon the law of gravity a personal conscious intent to inflict injury upon us? Would we turn around as did primitive man, who believed in animism, and kick the stone, utter a curse at it, or shake our fists at the thin air? Would there be any justification for us always shuddering thereafter when anyone mentioned the word gravity, as if it were a fearsome thing? We all know by common experience how the law of gravity serves us in

many useful ways each hour of the day. In fact, if we are thoughtful, we realize that the benefits we can and do derive from gravity far adumbrate any adversity that may come from it.

Karma then is, we repeat, as equally impersonal as any Cosmic law. Many of your unexplained joys are the result of karmic acts on your own part—that is, your instances of good fortune, or what the superstitious and more ignorant person refers to as good luck. They come as a consequence of some past loving concern by yourself, some act of generosity, of compassion, unselfishness, or some display of virtue. When you have good fortune, you are, by the law, being made aware of the effect of kindness, at a time when it will mean the most to you. Again we must resort to the word often substituted for the Law of Karma, *compensation*. We can, if we wish to symbolize it, mentally picture it as a pair of great scales. These scales will weigh anything in the way of human thought or conduct that intentionally or unintentionally we cause to be put on them. If you put hate, cruelty, jealousy, and envy in one of the trays of the Cosmic scales of karma or compensation, you will then cause it to balance with like consequences, that is, your life at some time and at some place will experience a fateful lesson. You will need to learn what follows from such misconduct.

Karma is impersonal in weighing these things, we repeat again. It is not motivated by animosity or by malice. As soon as you have been compelled to become conscious of the error of your ways and when you resolve, at least to yourself, to amend them, the scales are then balanced and you experience no further misfortune. You are not being punished by karma, you are being taught the weight of your acts. When you violate natural laws and the dictates of self, the scales of karma begin to tip. If you immediately and judiciously amend your ways, the scales are again balanced. If you persist and ignore the consequences, you only add to the weight. The further down you weigh one tray of the scales, it means the further up the opposite tray must come in compensation sometime, if a balance is to be reached.

This is borne out by the fact that some individuals who have sinned against self and Cosmic law, have experienced exceedingly light karma, while others suffer many misfortunes under similar circumstances. It is because one has discerned his wrongdoing with the first tipping of the scales of the law of karma, and is commensurately contrite. The other person perhaps was defiant or indifferent to the law and, therefore, it follows his experiences must be more drastic so that he, too, may learn.

How do we know when we are incurring karma? Moral discernment, the dictates of con-

science, the impulses of the *inner self*—these things constantly advise you—if you will listen. Let no one attempt to deceive himself or others that he is ever not aware that what he plans or what he is doing is motivated by anything else but the good. We all know whether it is or not. If we suppress these moral impulses, we immediately set the law of karma into motion. We begin in the tipping of the scales. Six months, six years, or sixteen years later—we may forget the incident—but the Cosmic does not, and karma, ceaseless as time, like an ethereal tutor, expounds the lesson we should learn, in the most effectual manner for us not to forget it.

When some individuals experience karmic compensation, in the form of some adversity, they often rack their brains to see what might have incurred it. It might not be of this incarnation. The karmic scales might have been tipped at a time beyond the pale of objective memory. The thing to do, if you can't recall any wrongdoing that would have set karma into motion is to begin to adjust yourself to it at once. I do not mean that we should become fatalists and resign ourselves to happenings. Do all you can to remedy it. Use any expediency possible, but unless you wish to incur further karma, liberate your consciousness from acrimonious thoughts, from a bitterness against people and life. Learn your lesson courageously. Feel, if it is necessary, the strength of remorse, chagrin, humility, pain, grief, or what is being taught you. Petition the Cosmic to enlighten you. Keep an open mind, and you will find adversity changing rather rapidly, and life taking on a transition for the better. If you go about bemoaning your fate and are critical of such Divine laws as have made you suffer, you are accordingly bringing upon yourself more severe compensation, and things are apt to be far worse before they improve. Remember, we repeat, that your good fortune, your bounties, the happiness that is bestowed upon you is most always derived from the same karmic laws—and so do not praise yourself solely. None of us, no matter what we create, what we institute, are independent. If we successfully bring about something, it is also because Cosmically we have been permitted to use the finite world and its laws to materialize our success. We are always dependent upon the Cosmic. Let us accordingly show our gratitude.

Many persons are wont to lay at the feet of karma every minor displeasure or discomfiture or inconvenience which they experience. Such is absurd. We are subject to natural laws. If we work understandingly with life, it is made easier for us. If we work in ignorance of it, we set into motion causes that produce effects which may not be to our liking. Every time you bump your head, stumble over a stone, or lose some money

in a stock investment transaction, don't blame karma—put the fault upon yourself. There are certain necessary factors in business, for example, that constitute its laws, which must be studied and known. If you do not consult authorities, or if you do not try to learn them yourself, then, by your ignorance, you set into motion the causes that will bring upon you the effects which you do not want. That is not karma, *it is good common sense*.

Insofar as transferring karma from one individual to another is concerned, that is not possible. We cannot shift our burdens or our responsibilities. Neither can someone else accept for us the rewards of our right acts, of our good conduct. Consequently, since we cannot evade karma, neither can it be transferred to us from another.—X

### Power of Suggestion

One of the outstanding and important subjects embraced by the Rosicrucian teachings is that of the power of suggestion. It is important to the proper application of Rosicrucianism in guiding and controlling the material affairs of the student member. At first this subject is dealt with from an intellectual point of view. Gradually the member is given experiments to prove to himself the tremendous power of suggestion. He is then told how to use this power in mastering his affairs and directing forces in and about him for his own good as well as the good of his fellow beings.

Sometimes we wonder if the majority of our members appreciate the importance of this phase of the work. Letters with questions and pleas for help would seem to indicate that when faced with problems, difficulties, and crises, many either become panicky and lose their calm control, forgetting all they have learned about the use of suggestion, or they actually have no confidence in the laws that govern these principles. Lack of sureness and self-confidence is another great hindrance to the use of these principles in time of actual need. In other words, one will be willing to perform experiments that are given in the monographs for the purpose of testing a law, but will refuse to apply the law at a time when he has actual need of it. This lack of self-confidence is probably due to failure with experiments incorporated in the lessons. This brings up the main point of this discussion here in our forum. It will be helpful to all members who are having difficulty with some of the exercises in the monographs if they will modify the experiments somewhat. By this is meant, if they will use the same laws and principles in other types of experiments that, with a little thought, will suggest them-

selves. Quite frequently we will try and try an exercise without apparent success, and yet have good results with one that is similar in application and which uses the same principles, perhaps even the same methods of procedure.

In the application of the law of suggestion, one of the popular demonstrations that is always successful is willing the body back to consciousness at a particular hour after a certain period of sleep. We have a report in our files from a very new member who tells of his success in the application of this experiment. He finds he can sleep for a few minutes or for several hours, whichever he prefers, and awaken quite refreshed simply by so directing or suggesting that it be so when he goes off to sleep. There are a great many persons using this system as their mental alarm clocks and yet who are unfamiliar with the principles involved. Now the successful application of the laws in a case that seems so simple should give sufficient self-confidence to use the same principles in matter of greater importance. Mental suggestion, for example, is very successful in controlling illness and building a healthy physical body. Mental suggestion is the only safe and sure system to overcome bad habits that are detrimental to health. Thousands of Rosicrucians all over the world can testify to the great benefits they have received through the use of these principles. It is sincerely hoped that students of AMORC in this jurisdiction and in all parts of the world will develop the habit of using suggestion as outlined in their monographs to help them cope with the trying problems that they are required to face during this era of darkness before the dawn.

A very interesting letter from one of our fraters who has been experimenting along these lines presents an experiment that has occurred to him, and we would like to pass it on to others. Many, of course, have tried it; nevertheless, it is one that is usually very successful and, being so, demonstrates the power of suggestion and builds confidence within the experimenter. This frater has used a half glass of water for his experiment, and while sitting before it, has concentrated upon the thought that the water would taste bitter like a medicine containing quinine. After holding the thought a minute he takes a drink of the water. Then he concentrates upon a sour taste, then a sweet taste, and many others that occur to him. He states that these experiments have been very successful.

#### An Agency of Service

There are many ways in which we can help our country and our fellow human beings today. Many agencies have been established through

which we can work. We should give our support to the fullest extent possible to one or more of these agencies. At the same time let us not overlook the opportunity to serve as Rosicrucians. All members can serve individually in many ways.

In larger cities throughout this jurisdiction Chapters and Lodges are in one way or another helping with the work of the Red Cross and other agencies, but let us not forget our own Sunshine Circles. They are a medium of service whose work goes even beyond many other agencies of service, because in addition to being able to have those of similar interests working together, there is the opportunity for giving metaphysical assistance, which is a vast field restricted primarily to the work of this Order and similar organizations. The Rosicrucian Sunshine Circle is one of the few organized groups in existence that provides methods and procedures for both physical and metaphysical help.

If you have any member or nonmember friends who would like to serve through such an agency, why not undertake the organization of a Sunshine Circle in your locality? It will require only a small amount of your time, but no time spent in any other way could be of more value in contributing to the welfare of those who look outside themselves for guidance and help. A letter addressed to the Supreme Secretary will bring you full information regarding the activities of Sunshine Circles—how they are organized and conducted. This request places you under no obligation.—A

#### What Is The Psychic?

Two members of our Forum submit additional worthy questions. The first is: "Are psychic phenomena—hearing voices, seeing lights, colors, etc.—synonymous with psychic development? If not, please explain the difference." The second question is: "Can you tell me how to distinguish between pure psychic manifestations, and that which results from hallucinations and illusions?"

These two questions reveal the truly inquiring type of mind. Further, they indicate individuals in search of reliable information—truth—persons who wish to avoid self-deception. To begin with, as to the reason for the various colors we often see before our eyes, and whether such are indicative of psychic development, our Forum circle considered this matter quite thoroughly under the title of "Seeing Colors" which was published as an account in the June 1940 issue. It would only be repetitious to dwell upon the topic again.

However, in considering the above questions, it is strongly recommended here that it be re-read.

A learned man once uttered a remark with respect to the popular attitude toward unfamiliar phenomena. He said that men seem to say, "Whatever you are totally ignorant of, assert to be the explanation of everything else." He meant by this that something of which we do not have factual information as to its cause, we usually include in some category which we hold to be the source or to give the explanation of all *unexplained* things.

Let us use a homely analogy to see that this is true and to prove how men's minds work—when they *do not* really think. Suppose a man had a neighbor whose name we will say was Jones. Let us further presume that this neighbor was a mechanical genius, and in his experimentation he would construct entirely new and seemingly complex devices. The layman would not understand them. Therefore, this man, whenever he confronted a piece of apparatus that to him was fantastic or inexplicable, would say, in all probability, that it must be one of neighbor Jones' works. Actually, this man would know no more about the device by merely relegating it to his neighbor, but it would at least establish it; it would, to his mind, give it a place of origin—and remove the mystery of its source. This is an attempt of the mind to take refuge in some generality when it can find no particular with which to clothe itself.

For further example, during the Middle Ages, or about 450 A. D. to 1500 A. D., with the decline of *rationalism*, such sciences as had been preserved from antiquity had fallen into disuse. Also, they were suppressed or kept for the study of the churchman exclusively. Even the most common astronomical facts or laws were not known to the populace at large. When there occurred such a phenomenon, for example, as the moving of a comet across the heavens, or the earth was visited by an exceptional shower of meteorites, superstition and speculation ran rampant.

Everything such as these happenings, the cause of which was not self-evident, was attributed to God. It was said to be the result of his special *fiat* or command. Two forces, according to man, were continuously in conflict. It was the belief of these superstitious, simple-minded folk, that God as a personalized deity and as a majesty of the good, and Satan as the regal power of evil, were continuously in the struggle with each other. When man could not trace the cause of something, or relate it to the known, it was conceived as a theurgical result of either God or Satan. If it was not fearsome, it was the will of God; if it struck terror into their hearts, it was

Satanic. Thus to these minds nothing was really a mystery in origin. Everything came about *in some way*. If man could follow the order of a phenomenon's development, it was temporal, and of nature. If he could not, God or the devil fostered it for some purpose of their own.

Instinctively man feels it necessary to establish his relationship to everything which he perceives. It becomes essential to him to know how he should accept things, whether they should be regarded as friendly and beneficial, or hostile and dangerous. This instinct is seen displayed in his immanent *curiosity*, by which man is always drawn to the strange, even though at times timidly. Curiosity affords him the opportunity of defense, if needed, against this strange thing or circumstance, or to seize upon it if it might be to his advantage.

How does all this apply to determining what is the psychic? It is the habit of many people to attribute physical and psychological phenomena which they do not investigate, to the realm of the *psychical*. Thus, every sound they hear, every flash of color before their eyes, every happening which their limited knowledge may make mysterious, receives at once the appellation psychic. Autosuggestion, hypnotism, optical illusions, all of these are often accepted by such persons as psychical. It is apparent, therefore, that such persons so thoroughly deceive themselves that they are constantly entranced with physical or psychological phenomena, to such an extent that they actually keep themselves from devoting their attention to what really amounts to the psychical. Further, since they erroneously regard the temporal or earthly phenomena as the psychical, they are kept ignorant of its nature as well. I have known persons to be deeply engrossed with and mystified by a phenomenon which they thought to be psychical, and which could have been actually demonstrated to be of physical origin in five minutes in a physics laboratory.

We must distinguish—and the line is difficult to draw—between the psychological and the psychical. The psychological is that phenomenon which has its origin in our brain, in our objective consciousness, and nervous systems, and which is intangible; that is, which seems to have no material substance. To elucidate: By contrast there is the phenomenon of blood coursing through the circulatory system with its miles of veins and arteries. This is a *physical fact*. We can see the blood, examine it, test it, weigh it. We can see the vessels which hold it. We can actually see by means of the X-ray, and often while the subject is undergoing a surgical operation, the heart pumping the blood. However, the emotions—fear, for example—are quite different. You know only their effects upon you. Those effects are in-

tangible, so much so that you cannot isolate them from those visual or other sensations which cause them, as you can the blood, referred to above. The only substances which are related to the phenomena of the emotions are those external things or conditions which may arouse them.

We generally mean, by the psychological, that which may have its origin in a physical source, but its effect, that which we experience, occurs entirely within us, in an intangible way. Consequently, *thought, memory, and sensation* are all held to be psychological processes—of mind and the organs related thereto. We have a certain control over the psychological. We can at will produce certain mental and emotional effects. They seem, therefore, to us to be of the realm of the mundane, namely, manifestations on the material plane. As long as we are able to make this distinction, no confusion arises, and we are happy to designate this as psychological, and that as physical. Frequently, however, a phenomenon of our being occurs, and we as individuals have no knowledge of its origin, its order or functioning. In other words, its happening is a *mystery to us*. What, then, do we call this? Most of us presume that it is *psychical*. It is such a presumption that leads us astray.

The belief in psychic powers and functions is deduced from the idea that almost all men have of the *dualism* of their own being. There are, generally speaking, two parallel systems of philosophical thought. One, which we may refer to as the monadical, holds that there is but one substance in the universe, and that substance is a single reality. If they hold that there is a God, or that there is a universal teleological cause or mind, then they term this substance God Mind. All else, to them, such as matter and extension, man's mind and will and their characteristics, are held to be merely different manifestations of that one same substance. They are thought to be as different aspects of the single power or force of that substance.

Conversely, the other philosophical system, or the *dualists*, in a general sense contends that there is a dual reality. The divine is one substance, and matter or body is another. They may conceive that the two constitute a whole, but they never completely remove their separateness in function. The material, insofar as man is concerned, to the dualists consists of his body with its configurations, its parts and organs, its brain and its nervous systems. This body includes that phenomenon which we term psychological, since its effects and causes in part at least can be related to the body and to the world in which man lives. Even the ordinary thought processes are related to the body, because the physical organs help make it possible.

*The soul, then, is all else.* How does the soul quality make itself known to man? We are conscious of it, of course, but not as we are of those sensations which come about through the impressions which we receive from the peripheral or objective senses. Is it not that cognizance we have of the sum total of ourselves, as against all other things? It is the realization of that entity which we have, which is neither our clothes and body alone, nor its position in space nor in society. It is not just our reputation or our desires. Then, again, it is not our point in time, our age, our hopes, our ideals, our convictions, or our compunctions. *It is the aggregate of all these things*—it is a kind of substance if you will, that is not any one impression or a single group of them. It is a realization that it can be all of them and more; therefore, it is aware of its own sensitivity.

This *self*, as we may now rightly call it, in being conscious of itself, has no form of which it is aware, or as we think of matter having a dimensional substance. For example, the brain has its consciousness, its objective state of awareness by which it registers as mental pictures the impulses of matter we experience. However, if the brain had a consciousness of self, then it would "see" itself as an actual organ. But when we are conscious of self, there is no picture which accompanies this *self-awareness* except as we want to associate our experiences with it. Thus we must conclude that we have a kind of substance within us of which there is no parallel in matter to identify it, and yet it has a definite existence to us as a potentiality of many things.

For a further attempt at illustration of this almost inexplicable point, try to think of being conscious that you have a cloak upon your person, yet you are not able to see it, its color, shape, texture, or size. You are not able to tell whether it is heavy or light in material, smooth or soft. All you know, and which you can not deny to yourself, is that you are wearing a garment. It is tenable, then, that those experiences which we have, which correspond to or are compatible with those which we accept as *self* or the consciousness of soul, are therefore psychical.

All edicts, commands, whether appearing to our consciousness as audible voices or in written, visual form, and which are of a moral nature, are of the psychic. In other words, every order commanding us to act or desist, and which can and often does oppose our reason and our physical senses, and which we commonly attribute to that state of mind known as conscience, is the voice of the Divine substance — *the soul itself*. Most certainly such, then, must be called *psychical*. However, any such words which we receive, and which are actually within the consciousness, and which are not external either as

auditory or visual impressions, even if they seem to be, will never be offensive to our moral dictates. They will never command you to resort to those things which might injure anyone else, or bring moral rebuke upon yourself. If they do, they are not psychical, but purely psychological.

All mental impressions which we suddenly have, as a word, sensation or command, however, are not of the psychic. Some may be the product of your own subjective mind. Others may be the reception of telepathic transference of another's thoughts. Whenever such words as you hear or seem to see, leave you puzzled, depressed, alarmed, or are in opposition to your moral sense, to those restraints that you ordinarily put upon your conduct, you can be certain then that such impressions, such phenomena, are not psychical.

Many persons consider mental transference of thoughts as psychic phenomena. They are not completely so. In the projection of thought we use our objective minds in conjunction with the consciousness of the divine within us to accomplish that particular phenomenon. Therefore, we must further distinguish between man using the psychic powers, the consciousness of self or the psychic body which he has, as we refer to it in our monographs, to perform some phenomenon at his bidding, on the one hand, and the *Divine Mind working directly within him*, on the other hand. We can put thoughts into effect and courses of action which we have conceived in the consciousness, by having the psychic self perform for us. It will do this, of course, so long as our purposes are not opposed to the higher divine ones. We are told how to do this in our monographs. For further example, another, whom we want to be aware of what we are doing, may receive in his mind a picture of our actions or hear the words we wish to convey. He may even see a physical manifestation of those psychic powers we are directing. Such persons, however, will always have their experience accompanied by some physical sensation which will cause them to realize that the manifestation projected into space around them is external, that is, coming to them from us or from a source beyond their own selves. Deep within themselves they may feel this psychical response to another. It affects their own psychic nature of course, or they would have no realization of it. Accompanying that realization, however, is the idea, the feeling if you want to put it that way, that it does not originate with them, but apart from them.

If it is a Cosmic revelation which you are having, a direct attunement with the Cosmic Mind, not involving any other personality or the efforts of any other individual, the experience will be singular. In other words, you will know, not by any words said, nor by any act, but by a deeper understanding of the psychic consciousness with-

in you, that what you are hearing, what you are seeing or experiencing, comes solely from *within* and from the Cosmic and from nowhere else. Furthermore, the experience will never be frightening or disturbing, even if it takes on the appearance of a physical manifestation.

If your experiences, then, are not of these kinds enumerated here, and you see colors and hear noises, they may be purely physical phenomena which you do not understand, because you had no training, perhaps, in one of the sciences which would explain them. Then again, they may be psychological, quite understandable to those who know the psychological processes of our objective and subjective consciousness. It behooves you, therefore, to investigate them. By all means do not make the mistake of immediately relegating them to the psychic, merely because their cause or origin is not apparent. Accept these sketchy rules, then, for delineation of what constitutes psychic phenomena as distinguished from the physical and the psychological.

#### Imperator's New Year's Address

The following address was given by the Imperator upon the occasion of the Rosicrucian New Year, which was celebrated in the Francis Bacon Auditorium, in Rosicrucian Park, Sunday evening March 22, with many members in attendance from San Jose and vicinity. It was a traditional ceremony, such as is conducted on or about the same date in lodges and chapters of the Order, not only in this jurisdiction, but throughout the world wherever conditions permit.

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Fratres and Sorores, on behalf of the Supreme Grand Lodge, I wish to extend greetings to each of you on the occasion of this Rosicrucian New Year.

In the Third Century A. D., a tremendous religious controversy shook the then existing Christian world to its very roots. This controversy involved some of the greatest scholars and prominent churchmen of the era. The polemic discussion centered about the date of nativity of Jesus the Christ, namely, the time his birth was supposed to have occurred. During this era, there were no profane historical records of the actual birth of Jesus; that is, the populace at large and the scholars generally had no statistics and no factual matter to which they could point and say, "This constitutes the birth period of Jesus." Therefore speculation and conjecture with respect to the date of nativity ran rampant.

During this period, or in the year 243, in fact, a strange tract made its appearance and caused considerable comment in these scholastic circles. This manuscript was entitled "De Pascha Com-

putus." The work was written by the celebrated Greek Christian writer of the times, known as Hippolytus. He attempted in this manuscript to prove Christ's birthdate. In the work, he declared that *the first day of creation*, the beginning of the world, the beginning of all things, in fact, occurred at a time corresponding to the *Vernal Equinox* or Spring Equinox. It is the time when the sun on its celestial journey crosses the celestial equator, on or about March 21st. He pointed out as proof of his theory that at that time, or on the occasion of the Vernal Equinox, *everything breaks into life*, everything is rejuvenated, buds come forth, and that the whole of nature is stirred and awakened from her great sleep or dormancy.

As further proof, he pointed out that at the Vernal Equinox, the day and the night are both equal, and he said that God had made them equal on the day of creation as well. Hippolytus went on to contend that two or three days following the Vernal Equinox, the Moon had been created, and it had been created full, and, as a matter of fact, from about two to ten days after the Vernal Equinox, we do have a Full Moon. And so in concluding his work, he set Sunday, March 25th as the date of the Vernal Equinox and the anniversary of the first day of creation.

Now what concerns us here is the importance which has been attached in the past, in antiquity, by scholars, writers, and mystics, to the phenomenon of the Vernal Equinox. We have seen that it has been held to be the anniversary of the nativity of Jesus. It was also thought to have been the beginning of creation. Furthermore, it was held to be the proper time to till the soil, to plant things, to prepare the earth for the new life. From out of this latter conception arose the idea that the Vernal Equinox was the beginning of *a new year* because it was the beginning of a new cycle in nature, a time of new life. Even today millions of people throughout the world, and in the Orient in particular, look upon the Vernal Equinox as the first day of a new annual cycle.

Now, let us Rosicrucians think of this Vernal Equinox in the light of its being the right time to *sow and to plant*. I do not mean the time to plant corn, for example, or the time to plant seeds that will produce billowing fields of wheat or rye, or to plant vegetables in our back yards for home consumption. Rather, I mean that we as Rosicrucians should think it the time to plant *the seeds of the future*. To plant those seeds which will mature and grow into those things which we will want to harvest and to reap in the remaining years of our lives, whether those years be fifteen or fifty. What do we want our harvest to be? The answer to that question should

determine what we should start planting now. Our present harvest today of social disorder, of war, of slaughter of men, of the destruction of materials, dissipation of power, energy, and thought—all of the things which we deplore and which we are now reaping—are the result of poor planting and poor planning. It is due to the corrupt seeds which were put deep into the consciousness of man during the past many years.

So at this time, let us first plant the seeds of spiritual value, from which we hope will grow that happiness we want to reap. Let us ask ourselves, "Who do we think we are?" In other words, just what kind of a being are you? Are you a *first cause*? Are things all dependent upon you? Did you create the world in which you exist? Did you create all of the things you use daily? If we are fair with ourselves, we are, of course obliged to admit that we didn't create these things; that they are here, and that we exercise little or no control over them, except to combine them in formations which may prove of value or interest to us. Consequently, if we didn't create these things and didn't even create ourselves, then there must be some other cause.

In our further examination, in our further inquiry, we are obliged to ask ourselves then, "What is our relation to this other cause? Are we subordinate to it? Are we inferior to it? Are we the direct result of it? On the other hand, are we perhaps a cause ourselves equal to it? May we be independent of this other cause, going our way, doing as we please, and disregarding the other?" We find, however, that our beings, our material substance; our very entity depends upon certain very definite phenomena. First, of course, there is *birth*, and there are no exceptions to it. Then there is a *maturing and growth*, that assimilation, that development to which we are alike subject.

And so we discover, with respect to ourselves, that there is a *dependable, progressive order*. One thing evolves into the next, each reaching higher in the scale of development like a series of rungs in a ladder. As an example, there is the human embryo. We find that it passes through numerous successive stages, each one corresponding to the lesser form of some other living thing before it finally attains human form. There can be no exception to these stages, no deviation, no change, or there would be no human. And then in the greater realm, we discover still other phenomena, phenomena which defy alterations. We observe the recurring seasons and all that which depends upon them, and as we explore the heavens overhead, we observe the ceaseless motion of the planets. And we are also aware of the constancy of the speed of light. The persistent action of this phenomenon, its continuous function during those intervals of consciousness, which we call

time; their apparent causes and the effects which follow from them—all of this we have come to call and to recognize as law. Then this other cause is law.

This system of laws which we have discovered is supreme; it is superior to all else, because we find that each thing is dependent upon it for its existence, follows from it in fact. Is then, after all, the initial cause, this first cause in the universe, mechanistic? Is it just a series of events, one developing out of the other like a concatenation of explosions, one producing the other? Can we think of this system being so mechanistic that it is like a laboratory formula, a mathematical equation, by which things are put together in the universe in an impersonal way?

Continuing further with our inquiry, we discover, however, that this system of laws, this first cause, does have certain definite immaterial values. We find that these laws are immutable, unchangeable, that they are not corruptible, that they can't be set aside, that they cannot be withheld, that they work for the rich and for the poor, for the wise and for the ignorant, that they work for those who are slaves and equally for those who are prominent or in positions of great power. What do we call such conditions or those effects, or that kind of action which works equally for and against all men? Do we not say that that sort of conduct or activity is justice? Therefore, we must hold that justice as an immaterial value exists in this great system of Cosmic laws.

We know as well that though these laws follow from the necessity of their own nature, man is permitted to direct them, to use them, employ them, and can derive benefit from them. Something then which will serve other than itself is not selfish, and so we must also attribute to this system of laws, this first cause, another immaterial value, that of unselfishness.

Since these laws in the universe are all-inclusive, nothing having been left out, nothing being extraneous to them and they are complete, they are also then perfect. And perfection is therefore, still another immaterial value, which we must add to them.

Baruch Spinoza, the Portuguese Jewish philosopher, used the term: "Sub-Specie Aeternitatis," which means, "under a form of eternity." He held that no thing by itself is self-explanatory. No thing must be adjudged as it appears alone and unrelated to all other things, because no thing has independent existence, and its internal nature can only be known to man as it is related to all else "under a form of eternity." In other words, it can only be known as it is related to the entire whole of this system of natural laws. Consequently, when we adjudge a thing to be false, to be wrong, or to be evil, it is merely be-

cause we are not aware of that which preceded it, that which is subsequent to it, or its part in relation to the whole. Consequently there can be no such thing as evil or wrong in this system of universal laws. They are eternal, they are harmonious, they are united, and consequently they are peaceful. These laws have then still another immaterial value, that of peace.

Now, to human beings justice, perfection, and peace are not conditions inherent in nature alone, or that arise out of material things, but we say that these conceptions are exalted qualities of mind. If they are qualities of mind, and if we have found them to exist in this first cause as well, then we must hold that this universal system of laws is also mind. Consequently, by an intellectual process, by our own reasoning, we have discovered the true nature of the Great Cause. We have found that it is not just ubiquitous law, but, I repeat, that it is mind. We are not obliged, therefore, to accept the opinions and the conjectures of others as to the content of this first cause, what it is, what they may think it to be, for we can by our own intellectual powers prove to ourselves what it is, and that is far more intimate than the acceptance of another's ideas.

But now, we want to know, how can we experience this Divine Mind? We can experience it through a kind of knowledge, a distinctive kind of knowledge, a knowledge of which most men know little, and to which few men give much thought. Knowledge is of two kinds. The first is most common. It is perceptual. It is the knowledge which we experience through our peripheral or objective senses. It is the accumulation of our daily experiences, the impressions that come to us through the channels of sight and hearing, for example.

There is a second kind of knowledge which is very important, and that we call apperception. It is the knowledge of understanding. The knowledge which permits us to know the content of that which we experience. It is the result of deduction, of ratiocination. It is one thing to perceive something. It is another thing to understand it. This latter kind of knowledge makes us discriminating, makes us comprehend the part that everything plays in life and the universe, and their relationship to ourselves. It is this discrimination which most of us lack. I am reminded of an account, a reference in the writings of Dr. Charles Kingsley, prominent author of socialism of the last century. He states that upon one occasion, while he was dissecting a caterpillar in his study, a friend of his, who was superficially inclined and who lacked this discrimination, was amazed at the exquisite viscera of the caterpillar, and said to Dr. Kingsley: "I always thought that they were just skin and squash." It is, therefore, necessary to have this understanding.

Having understanding is the mystical approach to God, to this Divine Mind. As we gain understanding, things fall into their proper order, like parts of a vast jigsaw puzzle; nothing remains outside of the pale of its proper order. Fears and doubts disappear. For something which we understand we do not fear. We know how to overcome or master it. Furthermore, when we understand something, its true nature is known to us. There is no confusion, and consequently doubt must disappear. With this understanding, this apperception, self, things of the world, and things of the universe become one, and with that we experience the great Divine Oneness of the whole, of the absolute.

But there is still another crop to sow, other seeds to plant, for it is necessary that we plant those seeds which bring about proper *human relations*. Most of our problems, most of our difficulties, and our joys as well, are derived from our relations with others—members of our families, the persons with whom we work, the peoples of our community and our nation. The first seed of this next crop to plant, is that which requires you to *be yourself*. By being yourself, we mean, let yourself go, react freely to your environment, within the bounds of your own conscience, and within the limitations set up by reason and good judgment.

*Don't assume a mask.* Don't fall into a role. Don't copy or imitate someone else. After all, a role implies a deficiency. If we are acting like someone else, it definitely means (whether we admit it or not) that to ourselves we realize some inadequacies in our personality, some deficiency, some meanness about our disposition, some lack mentally or physically, of which we are ashamed—or we wouldn't hide behind the mask. After all, when we set up a silk screen in our homes or elsewhere, for example, why do we do it? It isn't to bar someone; it isn't to keep some one out, because the silk screen is not sufficient for that. Rather, it is to hide something, something that we are not proud of, or something which we do not want others to see or know that we have. And a mask or role which you assume is for the same sort of thing, it is to hide something about yourself.

In defense of wearing a mask or playing a role—being like someone else or something they really are not—some persons attempt to justify their position by saying, "my role, my mask, has brought or made for me many friends." That is just it—the mask has made many friends, but you have not. The real you hasn't made any friends, because these friends do not know the real you. Sometime by accident, unintentionally, inadvertently someone may penetrate the mask or you may let it drop for just a second, and the real you will be revealed. The friends will dis-

appear, for they were not yours, they were friends of the mask. They won't like the real you, I repeat, because they won't know it. So get away from these roles and masks, and face realities. Be yourself, admit any weaknesses you have and any insufficiencies. Start now to correct them, and the friends you make will be the friends that will last, for they will never discover any deception because you will not be deceiving anyone.

Another seed to plant is not to take lightly in life, in our relations with others, those things which establish us with other people. In other words those things which cause you to be *accepted* by other people. Remember, the physical things about you, your clothes, your mannerisms, the way you comb your hair, the kind of lipstick or rouge you use—those are things which merely designate you, which merely set you off, as a number, or like a label, from other things. They help others to know that you are not someone else, but they do not *place you* with other people. Let us use the analogy of a book upon a shelf. The cover and the color of the book constitute its mere individuality. They make it separate on the shelf from other books, but they are not the real reason why that book is there. The important part of that book is its subject matter, its contents, that which it contains, that which is between the two covers. This subject matter of the book is its *personality*, and it is that which establishes it with the reader, which places it with him, not just its color or design. Therefore, think well of those things which establish you, not merely distinguish you from others.

Now, without entering into any homely platitudes or aphorisms, or without concerning ourselves with the moral or ethical reasons why we should tell the *truth*, let us reason out the practical value of telling the truth in human relations. No individual today, in his conduct with others, can afford to be known as a prevaricator. Aside from any idealistic, religious, or moral point of view, you can't afford to be excluded from society because of untruths. The benefits you enjoy, many of them, most of them, in fact, the many opportunities which come to your attention in the social and business worlds, are the result of the *confidence* you have established in others about yourself. To the extent that you make people have confidence in you, to that extent do they turn to you, work with you, and use your abilities and services. You, therefore, can't afford to do anything, no matter how inconsequential it may seem, which disrupts this confidence to any degree.

A *promise* may make or break that confidence. Did you ever stop to think just what a promise really is? It is an *invitation* to others to rely upon you. When you make a promise, you ask

that person, by implication, to rely upon what you say, upon your word; to have faith in that word. When you break a promise, you do more than destroy confidence. In a sense, you are a thief because one who steals the faith of another is after all a thief, is he not? Today, we as peoples, as nations, deplore the fact that governments, political systems and countries with little regard break pacts and treaties, when for the moment they seem not to serve their personal interests. We consider such conduct morally degrading and an indication of the degeneration of a people, and yet, unfortunately, the average man and woman break their promises in numerous ways. Many persons make promises which, at the very time they make them, they do not intend to keep. They are just evasions. For example, if you say to someone, "I will drop around at 8:00 o'clock tomorrow night at your home, or at your office, to talk the matter over," and if you do not and if you didn't intend to, you have broken down confidence, no matter how inconsequential the material effects of the broken promise. If you do that, you cannot expect others who hold more important positions concerning your affairs and the direction of your government, or other governments to do otherwise.

Another seed that we must plant in this crop of human relations is one of *conservation*. Don't spread yourself too thin. Don't distribute your powers, your abilities, and your talents over a field of too many enterprises. Don't participate in too many ventures. Don't join this club, that class, that movement, that group, and everything that is urged or imposed upon you. The human mind has various interests, and what may seem extremely fascinating and appealing to another may not have much important consequence to you, and unless it does, do not be persuaded to participate. Again, don't spread yourself too thin.

For example, an ice cube can resist considerably more pressure as such, than as if the same amount of water were frozen thinly over a large area. The first unusual pressure would cause this thin coating of ice to crack under the strain, but the ice cube being more concentrated would resist. Many persons are failures in life, discouraged, despondent, and puzzled. They worry as to why they don't get somewhere. They study art one night, music the next, and science the next; they feel that certainly success should come out of *one* of those ventures. They are dissipating their powers. If you want to participate in numerous studies, make your studies relate to each other, so that each thing in which you participate is like a link in a chain. When the pressure gets a little heavy on one, you can draw on the others to support it. If you don't do that, they all fall apart and you are left in confusion.

And now there is still another crop which we should sow, if we are to reap the kind of future which we want. We should *safeguard* against the many *false ideals* which are prevalent today, and which through subtle propaganda, many times for selfish reasons, are being imposed upon us. Some of these are fantastic propositions for economic independence, for the acquisition of wealth, their main theme being that the world owes you something. Let me be emphatic at this time in saying that the world doesn't owe you a thing. All that you were ever entitled to from nature, from the Divine mind, was given to you when you were born. The greatest blessing and gift that you could ever receive is *birth* — your existence as a being.

You were born rich, not poor. You were born powerful, not weak. You were born with great opportunities, not devoid of any, for when you were born you were given a chest of great tools. They are the greatest treasure anyone could have — the tools of your Divine faculties, of reason, of consciousness, of apperception, and of will. You are truly wealthy when you have these things. It is not incumbent upon the Divine law or the world at large to give you anything more; it has discharged its obligation with your birth. If you feel that there is something more that you need, if you feel that there must be brought together in peculiar combinations substances or things to afford you what you conceive of as happiness and as pleasure, if you want *anything more*, it is up to you. You have to make it, you have to get it, you have to start to use those tools that were given to you.

Nothing in a complete state will be dumped into your lap after your birth. You can't be a miser in life. You can't spare yourself. You can't run away from effort, circumstances, and responsibilities. You have to *spend life*, spend yourself, your talents, your efforts, make investments of your abilities. If you do, with that expenditure of self you will be able to make those purchases, bring about those things you think are necessary to be added to life itself.

Also, we should avoid another false idea that is prevalent today. We should not accept the divergent opinions of specialists. The world needs specialists today; human endeavor and enterprise are becoming more and more specialized, the result of economic training and limited experience in certain fields. Man's opinions on that in which he has been trained, or with regard to that in which he has had considerable experience are of the utmost importance. His opinions, however, on matters *outside* of his specialized training are of no more consequence, and should have no more weight with you than your own good common sense and judgment. You should not be

awe-inspired by the opinions of a specialist, if they are divergent to his experience.

For example, a man who has become renowned as a leading manufacturer of automobiles, who is recognized as an industrial genius, and mechanical genius as well, must be respected and accepted in that field, as the result of great experience and training, but his opinions on immortality, for example, or life after death have no more weight than those of any other individual. And when the opinions of a renowned automobile manufacturer on immortality are syndicated in magazine or newspaper articles, do not be impressed by them; attach no more weight to them than as if you were to listen to Neighbor Jones or Neighbor Smith express his opinion upon the same subject. His opinions in that field are outside the scope of his training and great specialized experience.

A prominent merchant who has attained great wealth and power, and who occupies a lavish office in a skyscraper in one of the large cities of this country, may direct from that office a great chain of merchandising stores throughout the nation, yet his conception of God should no more be accepted by you, no more taken to be your own, than that of any other individual. It is true that such great specialists use logic, they use reasoning, they use the power of their minds; the success they have made in their profession or field is proof of that. But all too often, and in the majority of instances, they have harnessed all of their abilities to one thing, put all of their intellectual eggs in one basket, and when they step outside of that field it is amazing how often many of these specialists have the most elementary, extraneous, and childlike ideas. You would be surprised if you could talk to some of these prominent men—prominent in certain limited fields—how simple, behind the times, and illogical are their conceptions of other matters. You, therefore, make a tremendous mistake if you accept the divergent opinions of specialists.

The mind is a great light. Anything upon which it is concentrated or focused stands out in sharp relief, clearly, complete, and comprehensive, and becomes a definite part of our understanding. But that light of the mind, if it wants to be all-enbracing, if it wants to embrace the world in which it exists, must be like a searchlight on a shaft, it must revolve, it must concentrate on numerous things, make many things stand out equally sharp, equally distinct. If a searchlight is trained continuously in one direction, if the light of mind is specialized, it often becomes one track.

The foregoing, therefore, are my suggestions to each of you as seeds to plant at this time of the year. Bury them deep in the furrows of your

consciousness, and each will then reap in the future years of his life the kind of harvest he wants.—X

### Rumors and Opinions

What is a rumor? It is that which is related to us in a written or verbal form, and which may have no factual foundation.

The content of every statement that is made to us, or which comes to our attention, is not always self-evident — nor, can it be immediately proven. Furthermore, each of us today cannot take the time to do the needed research or make the necessary investigation as to whether a thing is *true* or not. Consequently, we are obliged to put faith in many statements made. Unfortunately, we often misplace such faith, and when we do that, we give strength to rumors.

There are statements that under no circumstances should ever be accorded the confidence of faith—for they are too dangerous in themselves. A statement that impugns, for example, the character of an individual, institution, or an activity about which you have no personal knowledge, should never be passed on without a thorough investigation. When you do pass on such remarks, whether they originate in the written or verbal word, you imply to others that you sanction the information. It indicates that you think it to be true. Most certainly you would not report the statement if you knew it to be false. Therefore, if the circumstances are not personally known to you, you are guilty of malice aforethought in making the remarks.

When you relate to another a rumor, it indicates that you know it to be true, and that it is reliable information given by you under the influence of your best motives. Such conduct by you is obviously deceptive. You can't frankly tell, by passing it on, whether you are helping the one to whom you give the information or tearing down very wrongly the one to whom it refers. It amounts to shooting an arrow blindly in the dark, does it not?

When derogatory statements come to your attention, there is one of two things you should do—if you are honest with your conscience. First, investigate. Look up or refer to the particulars or the parties to whom the remarks have reference. Get the other side of the story. Remember, even the thinnest sheet of paper has two sides.

Let the defendant in the matter have a chance, by letter, telephone, or in person, to be able to offer as much in his defense as the rumor has said in attacking him. After all, you would want the same done for you, would you not? If you cannot get to the other side for their comment of refutation or explanation, then you have the

alternative to follow. The alternative is to squash the story—suppress it until you have the time to know more about it.

Do not pass on an incomplete, and therefore possibly inaccurate, tale. There are few, *very few*, statements coming from so authoritative a source that you are justified in passing on their detrimental remarks without further inquiry, whether they strike at the reputation of an individual or the merit of an enterprise. Statements made by your government and its agents through its authorized channels are one of the few exceptions. These official statements represent all the legal interests of our organized society and the welfare of every man and woman. They are intended to work for all law-abiding citizens, and against none. Since you know by means of the Constitution of the United States the motive of such statements, you are warranted in passing them on.

Men are complex beings. The intricate workings of their minds and the play of their emotions have as many different expressions as they have eyes to see and tongues to speak. Therefore, no individual should be so explicitly trusted, or faith vested in him so blindly, that his words which might annihilate the character of another or blast the good work of a group or department of the government should be accepted without question. We would not permit another, regardless of his repute, his intelligence, or his specialized accomplishments, to throw a knife in the darkness where innocent persons might become his intentional or unintentional victims. Consequently, we must not pass on unsubstantiated remarks which have the potentiality of injury, no matter who makes them—or what their nature—our government being the exception, for in it we must put trust, for it *represents us*. If we have no trust in ourselves, we are doomed.

An opinion is a conclusion of thought. Time and circumstances may prove it to be right. An opinion, however, cannot be right until it has been *experienced as a reality*—then it no longer is opinion, it is *knowledge*. Everyone has a right to an opinion—which amounts to a shuffling about in the mind the things one knows with those one does not, with a generous mixture of a little *imagination*. If there is to be any progress in life, we cannot wait for things to happen. We have to put ourselves intellectually, by means of opinion, in a position where they may happen—and thus we learn.

The man who advances an opinion must be honest with others as well as with himself, and offer it for what it is worth and not as knowledge. If he does not do this he may cause disaster by falsely inviting the confidence of many others in his words. Since an opinion is the *adventure* of

thought offer it just as such. All then may be prepared for an eventuality, just in case reality may reveal it to be erroneously formed.

You would not invite your friends to walk boldly through an unknown dark passageway with you, under the impression that *you knew* there was no danger ahead. You would not want to assume such a responsibility. Likewise, then, when you pass on any opinion, always designate it as one. Do not let opinion go forth camouflaged as knowledge or fact, so that it may bring suffering and misfortune to others who have relied upon it. *You have a right to your opinions*—but see that they travel under no false banners.

—X

### Applied Rosicrucianism

This morning we received an interesting letter from one of our members who is an enthusiastic reader of the Rosicrucian Forum. This frater has been most conscientious in his application of the Rosicrucian principles. He is anxious to make outstanding demonstrations in the practical application of the laws of concentration and the direction of conditions through the power of mind. Our frater has outlined his method of practice that is the product of his Rosicrucian studies and his personal experiences. He has asked that the Department of Instruction analyze his system of operation and make any suggestions deemed necessary to improve his technique and assure the results he anticipates.

After a careful study of his plan of action, it seems that nothing of real importance can be suggested to him. This is because he is carefully following his monographs; and if anything of real value to the student were found or discovered through experiment, it would naturally be incorporated in the lessons. However, he does make one very significant statement that should be considered here in the Forum circle. To make the point clear to all, permit the quoting of two sentences from his letter: "We will suppose that I desire a certain person to do something. It may be he is not inclined to do as I wish." Our frater then goes on to outline the method he uses to bring about the manifestation of the laws of concentration he desires to demonstrate. His method needs no discussion here, for you can all refer to the Rosicrucian lessons that deal with this subject.

What is important, however, is the statement, "It may be he is not inclined to do as I wish." Now this is very important, because it means the frater desires to force an action on the part of another against his will. If the subject of his concentration is sufficiently weak in will and determination, the experiment may be successful. However, even in the demonstrations of hypno-

tism, where the subject has willingly submitted to the hypnotic state and is thus entirely in the hands of the operator, only those suggestions compatible with the Divine Mind will be carried through. For example, you cannot will another to commit crime or to destroy himself or another. He will, on the other hand, perform all manner of foolish parlor stunts to the great amusement of his audience. Tests and experiments that have been made consistently show that the one hypnotized will not respond to suggestions that he commit murder or destroy himself through suicide. It is necessary to have the willing cooperation of the subject for tests in hypnotism unless it is being used by the physician in handling cases in the psychopathic ward, working with the mentally weak and ill. This being the case, can our frater hope for much success in mentally directing another against his will? If the wish or desire is compatible with Cosmic law and for some definite benefit to mankind, the resistance of the will may be broken down by constant direction of the thought to the subject.

Our frater has also mentioned his desire to have the subject think that the idea is his own. Perhaps fortunately, this is usually the case. We often receive a mental impression directed to us by another without knowledge of it. We may, for instance, have a desire to call someone on the telephone; and when asked if we received a mental message to do so, will say, "No, I just thought I would call." However, this thought could easily have come as a result of a message being directed to us.

Our frater may be sold on the merits of a product he is handling in his store, and he may desire to sell this product to another, say one of his steady customers who has for years used the product of another manufacturer. Now our frater has placed in his store the usual placards and displays setting forth the reasons why the new product is better. He has even had an opportunity to praise the new product verbally to the stubborn customer who is satisfied with the "old brand." Is there any way in which our frater can break down the customer's sales resistance? He knows from experience that he cannot continuously "hound" the customer about this matter, for the customer may resent it and stop coming into the store. He has done everything objectively possible to sell the article. Here is a case where success may follow the use of mental suggestion to the customer. In fact, here is a time when his effort may meet with complete success. It is true that the customer has made up his mind. It is true that he does not wish to change his brand of the product. It is quite obvious that he has a strong will, for he has withstood the barrage of advertising thrown in his direction, and

only an American can appreciate what this means here in the United States of America.

Now our frater should select a time when he can be reasonably sure that the object of his attention is in a passive, meditative mood, perhaps just after he has finished dinner in the evening when he probably will relax for a little while and rest. Sometimes just before the evening meal is a better hour to select. To know one's habits is helpful in a matter of this kind. If the habits are not known, then the experiment should be performed late at night when it is unlikely that the subject is awake and thus mentally engaged and active. Our frater should then proceed, as his lessons direct, to send a mental picture of the product that he desires to sell. This will definitely require confidence and especially patience before the experiment will be crowned with success. It is true that any suggestion received and realized will be subtle and will be presumed to come from the mind of the customer, but he will immediately discard it at first, as he has done before. However, keeping up the practice daily, perhaps several times a day, for a week, two weeks, or even a month, may eventually break down the resistance of the customer, mainly because he believes that the whole idea is his and he is not being forced into something against his will.

This is truly a demonstration of direction by suggestion and we believe our frater will be successful in his efforts as long as he keeps his experiments within the limitations which have been set forth in his monographs. He must not, for example, try to use this method to sell a worthless product. He should make every effort to prove the claims of the manufacturer. It is not enough that he is sold on the product. After all, he may himself be misguided and fooled by the claims of the maker of the product. He should satisfy himself that the customer is going to be benefited by the change in brand. He should not desire that this change be made simply to give himself a little more profit. It is safe to say that no specific rules can be laid down on this matter, for each case requires individual attention and analysis. Generally speaking, we cannot simply expect to direct one hither and yon, forcing him to do this or that as we see fit. We cannot do this in the material, mundane affairs of life. Why, therefore, anticipate doing it in the spiritual affairs of man?

#### Acquiring Cosmic Consciousness

A question which I think is in the minds of many people was expressed in a letter received from a Frater recently, who asked concerning whether or not a great many problems in the

world today and the solution of those problems were not dependent upon the acquisition by more people of additional insight into the laws of the Universe and the mysteries of life. There is no doubt that if every human being in the world today had developed the full potentialities of his or her being we would not be engaged in a war. In other words, whether they be on the part of individuals or on the part of nations, troubles are the results of misadjustments; they are the means by which we learn lessons to compensate for error.

If we all had Cosmic Consciousness to the highest degree error would probably be completely eliminated, and consequently, there would be no penalty to pay for error. Such a perfect world is inconceivable to us—a world in which every human being had advanced to a state of Cosmic Consciousness where his whole life and activities would be completely in attunement and in harmony with God and the laws of the Universe. Such would be a Utopia, and although plans have been made by philosophers and writers for an ideal state or an ideal group existence, the plan has frequently begun or been established upon the wrong premise. As any Rosicrucian can see, such an ideal condition must begin with the individual. We cannot understand what kind of an existence or what motives and incentives there would be for living and advancing any further if we had all reached a state of absolute Cosmic Consciousness and perfection. Surely such a state exists at some future time, and no doubt when we reach it we will find more noble enterprises and activities for our abilities. There will be greater fields of accomplishment before us. There will be necessities toward which we must strive, although in all probability much error will be eliminated; that is, man will be able to function on a higher plane and his adjustments, in turn, will be on a higher and more noble plane.

We must consider Cosmic Consciousness as a process in our particular state of development rather than an accepted thing in itself. It is necessary to realize that as in the case of many things any terminology adopted to describe development of any kind is purely arbitrary. For example, we might say that you, I and every normal human being in the world today possesses self-consciousness; that is, the consciousness which makes us able to put together the sensations which we receive through our perspective apparatus. In other words, I look out of the window of my office at the moment and see a number of things. I can combine what I see with what I hear, the way I feel, with past experience, with my ability to reason, and as a result gain a comprehensive picture of the view out of the window. I can place it as a certain scene and

manifestation of certain laws of nature. I can realize it is a place I have been before and that there is nothing unusual there insofar as I judge by my experience. In other words, our self-consciousness makes it possible for us to connect our experience in the form of reason and judgment with what we perceive at the moment, and to live intelligently in accord with the demands about us, social, moral and otherwise. Within our consciousness we construct our ideal, purposes and aspirations. Therefore, we might say that our self-consciousness is a cross section of what we really are at any one particular time.

The question might be asked as to where consciousness leaves off and Cosmic Consciousness begins. Here we have the illustration of the fact that it is a matter of real terminology. Just as there can be no dividing line between night and day—a point where day ceases and night begins—or between natural and supernatural, or between any two other established phenomena, so it is that consciousness, self-consciousness, Cosmic Consciousness or any other term that we use is only an arbitrary statement of our conception of a thing or of a state of mind. Consciousness is a condition rather than a static arbitrarily established point. Man can constantly raise his conscious level or he can let it remain as it is. We raise our conscious level from birth through adult development; that is, as we gain understanding and new conceptions we are expanding our consciousness. To the fullest extent that we use our abilities we are further extending our consciousness, and the more completely we come into accord with the laws of the Universe and with the laws of nature and God, the nearer we approach to a point which might be called a state of perfect or complete Cosmic Consciousness.

In reality we all have Cosmic Consciousness. It is not a question with us of the acquisition of Cosmic Consciousness but of the development of it. All members of this organization have acquired a certain degree of Cosmic Consciousness or they would not be in the organization. It is their realization that they are developing abilities that causes them to go ahead and to study. Naturally, the desire of every sincere student is to know how to continue this development and how to gain a more complete development within the least time and by the best methods. As pointed out in some of the lower degree teachings of the Order, occasionally the least method is the best. That is why the Rosicrucian teachings considered as a whole are made for the development of Cosmic Consciousness. The degree of Cosmic Consciousness that any individual has at any particular time depends to a certain extent upon his advancement in the teachings, but depends primarily upon his use and application of the

principles involved in the instruction that he has received. In other words, the teachings themselves do not create a certain degree of Cosmic Consciousness within you. They provide the necessary information by which you can be constantly developing and increasing the condition of Cosmic Consciousness within you. Many sincere students question why it is that the conscientious student cannot be told how he can develop a state of Cosmic Consciousness more specifically; why he cannot be told how to do it as he can be told how to perform any other act of daily life and then by practicing improve and develop his technique. The reason can be illustrated better than it can be explained, but first bear in mind that it is impossible for a human being to understand a condition of which he has had no realization either through understanding or experience. In other words, you cannot conceive of a condition or a state that is beyond your knowledge and experience.

If you visualize, for example, what the Planet of Mars would look like if you were suddenly placed upon it, your whole conception would be based upon past experience. While you could imagine conditions very different in organization and arrangement from what you are familiar with on this earth, you still would imagine nothing completely new. Artists have attempted to paint pictures of imaginary scenes on another planet, but if you will analyze such a picture you will find that the elements of the picture itself are composed of conditions and things that are the same as things with which we are familiar here, even though in another form.

A higher degree of Cosmic Consciousness than you now possess is something of which you have no knowledge and have not experienced. Therefore, if anyone tells you that they can explain a process to reach that state, they are in error and either trying to deceive you or are misinformed themselves. Try this experiment: As you read this article stop for a moment and think of something you were doing six or twelve hours previously. Think of some event that took place in the past twelve hours that stands out vividly in your memory. Give your whole attention to that incident for a period of thirty seconds or a minute. After you have thought of it to the point where you almost feel you are re-living it, re-adjust your thinking. Eliminate from your mind the use of all words and visualization. In other words, without using words in your thinking or visualizing, try again to think of the same incident. You will find that you cannot do it; you will find that your memory is built up primarily of visual images and words. We translate practically all our experiences into the terms of our vocabulary. One modern psychologist defines

thinking as the process of sub-vocal talking. To a certain extent this definition is quite accurate. Will you deny that when you think it is usually no more or less than a process of talking to yourself? We know that to be. The reason you cannot clearly think of an incident that is taken from your memory without utilizing words or imagery is because you cannot conceive of an incident except in terms of your experience. If you cannot reconstruct in your own consciousness an incident with which you are familiar without the utilization of the products of your knowledge and experience, how could you conceive of reconstructing in consciousness a condition concerning which you know nothing either through knowledge or experience? That is why the states of development in Cosmic Consciousness must be acquired by the individual. They cannot be handed to one from the outside.

It is also completely clear why the interpretation of psychic experience and psychic phenomena cannot be done second-handed. We repeatedly state from the lower degree monographs into the higher degrees that psychic experience will become understandable to you and to you alone, because the product of experience is in terms of your understanding, not in terms of another individual's. Let us illustrate this by the following example: Imagine that three individuals had an identical psychic experience. Let us say these three individuals had a vision which was inspirational and which produced within them a sense of the magnificence of the laws of God and brought out into their beings the ideals of good and beauty.

Now, let us further consider these three individuals as all being creative, as all having advanced in the development of their Cosmic Consciousness, so that they could grasp something from a vision or experience of this kind and put it into actual manifestation. We will consider these three individuals as being a musician, a painter and an engineer. Now, what form would the interpretation of this psychic experience take in these individuals? Would not each convert the experience into terms of his objective training and understanding? Would it not be logical that the ideals of good and beauty incorporated into the experience would cause the musician to find inspiration for a magnificent piece of music? Would not the artist incorporate the same principles into a great painting, and the engineer do the same in an engineering achievement? If each of these individuals proceeded through the inspiration he had received to bring about an objective manifestation of this psychic experience and you could see before you the result of each one's work, you might say in examining each that the creator of that particular thing—whether it be a painting, a symphony or a building, was

truly inspired. However, beyond that you could not trace in any way the source of these three manifestations as being identical.

The psychic experience which you have will be transformed in your objective experience, based upon your understanding and your abilities. No one can interpret that experience for you, because you alone are obligated to interpret it into purposeful existence in the world to serve others who are seeking for further development. Therefore, the acquisition of Cosmic Consciousness is not an event; it is a process. The best we can do is to work to achieve the continuation of the process itself.—A

### Do Babies Think?

There have been a number of letters of late from young mothers who are anxious to know whether or not their babies think. There are those who, upon observing the reactions of their babies, are quite convinced that they think. It would be difficult indeed to convince these proud and loving mothers that their babies' reactions are more or less instinctive rather than the result of pure reasoning. In discussing this question in various sources it is found that opinions vary. There is the school of thought claiming that the baby cannot think because he has no language, and man cannot think without one. In other words, a language is required before one can reason a problem and analyze a situation. Then there are those of the school that claims man can think without using a language, and this is proven by the artist who often thinks in colors, never calling them by name, but rather seeing them just as they are or will be when placed upon the canvas. Then we have the trainer of dogs who will claim that the dog thinks and yet cannot speak in the sense that we are accustomed to understand the meaning of the word.

Thousands of experiments have been conducted with young babies, even those just a few hours old, in an attempt to settle this question once and for all. It would seem from some observations that very young babies do at times think. For example, it does not take a baby long to find out that its cries will bring the attention of its mother or, in this modern world in which we live, its father. I can hear some of you grandfathers who have walked the floors as in the days of old saying, "What do you mean, this modern world?"; and perhaps you are right, for after all, there is today less and less tendency to rock, hold, and walk the baby.

One question that has held the attention of the experimenter to a great extent is how old a baby is before he or she will smile. We recall the first occasion of seeing a very young baby smile. It

was quite thrilling in view of the fact that the child was only a matter of a few weeks old. Great disappointment followed when it was observed that the smile was the result of gas pains in the stomach and not recognition of a proud, grinning father. It is generally conceded that such recognition does not occur until the baby is about three or four months old, and then it will be of the mother and not the father.

So far we have been looking at this question purely from the modern psychological point of view, not from the mystical side at all. Let us see what Rosicrucian mysticism says. A very early monograph states that the thinking, knowing part of man is not the brain but the mind, and further that mind exists with or without a seat of sensation such as a brain. The implication is that the one-celled animal thinks and has intelligence. Demonstrations are made to prove it. Minute cells are agitated or soothed by playing varied colored lights upon them. Intelligence is displayed by plant life; for example, the sunflower. It turns its head or blossom toward the sun. The morning glory closes its bud and seems to go to sleep at night. It awakens in the morning and opens its petals to the glorious lifegiving rays of the sun. There are thousands more that could be mentioned. Mysticism even implies that intelligence exists in mineral life. It speaks of the living rock. Can it be said that mind is not at work in the magnificent crystal formations to be noted in quartz, for example?

But what is this intelligence? Can puny man with his material limitations name it? Perhaps, but can he really understand it? We generally speak of this great and masterful force as the intelligence of God, the mind of God working throughout the wondrous manifestations of nature. If we accept the existence of such an intelligence in plant life and in mineral life, we cannot possibly exclude it from the animal kingdom and, of course, this takes in the genus homo. This takes us back to the original question. Does the tiny baby think or are its actions merely uncontrolled reflexes, the result of external or internal stimuli? In the strictest sense of the word and in the general understanding of the question, we must admit that there is no effort on the part of the small baby to think and reason. It cries when it is hungry because it senses pain. It jerks its foot back when the bottom of it is pricked with a pin because it experiences pain. The jerked foot is a reflex action, quite the same as the reflex of the eyelids when some object is quickly and unsuspectingly flashed in front of the eyes.

Then you say, why does the baby quiet down when he hears a脚步声 on the floor? This would seem to indicate that he is beginning to

reason and think. This, however, is a product of habit developed through repetition. At first there was no association between the sound of footfalls and feeding time. Gradually, however, the sound began to take effect and the subjective self associated the footfall with and as a part of its feeding, whether from the mother or via the baby bottle. The taking up of the baby also is a part of the whole process, and so the reaction is more or less automatic and uncontrolled. Satisfaction of the desire for food and attention begins with the sound of the footfall and continues until the baby has been fed, made comfortable, and put back to bed again. It will then sleep if comfort continues, for drowsiness seems to accompany satisfied hunger and the digestive process.

With the development of the objective consciousness comes the ability to think and reason. This part of man is developed through the five physical senses, seeing, hearing, feeling, tasting, and smelling. The sense organs are the vehicles through which we receive knowledge of the world about us. The objective consciousness is undeveloped and void of impressions at birth. This side of man must be developed through observation. Again through constant repetition we develop the objective side of the storehouse of memory. When an impression is deeply seated in the memory it will return again to the outer consciousness when stimulated through the objective senses. It is through this gradual development that we begin to exercise our God-given faculty to think, to reason, to analyze.

A language is not essential to this process. After all, the one-year-old baby who cannot as yet talk develops a language all its own, and the mother learns this language through her own observation as to what the baby desires when he says ga, ig, goo, da, and many others that all mothers are familiar with. In fact, it is dangerous to the baby's development to give too much attention to his own language. Many have been retarded months and even years because the parents learned the baby language instead of teaching the baby the tongue native to the land of its birth. At the dawn of consciousness man had no language that he could write; he developed it with sign writing of a very primitive nature. It is unlikely that he thought in his language until he developed to the point of setting down some semblance of his ideas in picture form. Let us suppose that an aborigine suddenly came into the civilized world and for the first time in his entire life saw a man wearing a hat. He has never before seen a hat; there is no word in his language to describe it. Yet he may form a mental picture of it, go back to his native village, and with his own hands, his primitive tools, and his memory of the article, make for himself a satis-

factory head covering that may be the envy of all his fellow tribesmen. Remember, he has no name for it; this he develops later. Would you not say that this primitive being thinks and reasons?

#### Questions In Correspondence

Every member knows that a large quantity of mail reaches the Supreme and Grand Lodge officers daily. This mail represents the membership of the Order. It consists of their reports, comments, questions, suggestions, and in many cases the submitting of their problems to the officers of the Order. It is interesting to notice what a similarly there is between problems of individuals. That is why it is so often effective for a letter to be prepared and sent to a number of members, as it answers a question in the minds of numerous members and at the same time assists the organization in handling the questions faster. However, there are many questions that come to the officers of the organization that mainly concern the individual who writes. These questions are, of course, answered individually. This is a service that no other organization extends to its members.

It is also interesting to anyone handling correspondence from members to notice how certain questions will come repeatedly within a short time. Everyone who has ever handled correspondence for the Order has noted this interesting fact; within a week, or sometimes a month, there will be a series of letters from far separated points that are similarly worded and ask the same question or make the same comment. This indicates the close association of the organization and its members together, even though at a distance physically, their likes and dislikes, their problems, their joys and sorrows are closely related; and also it is a reflection of the times. When there are conditions that tend to create questions of one kind or another, these same questions will be repeated when similar situations exist.

Recently we have had questions regarding the membership and war. Most of these questions were foreseen, however, by the article contained in the January issue of the "Rosicrucian Digest" giving the official viewpoint of the Order in regard to the war, and in various other communications which have asked our Chapters, Lodges and Sunshine Circles to work on behalf of the war effort. Some of the questions answered by individual correspondence are interesting to other members. Two such letters come to my attention at the present time, and it will be interesting to pass on to other members the opinion of an officer of the organization regarding these specific questions.

The first letter is written by a member in the Middle West who has advanced into the higher

degrees of the organization's teachings. This Soror met with a serious injury as a result of an automobile accident. The injury affected her physically and emotionally. It was so sudden, so serious and so unexpected that she hardly was prepared to meet the physical and psychological adjustment demanded. Fortunately, the Soror was recovering physically at the time of her letter. The main question contained in her letter was her statement that in view of her study and progress, she just could not understand why the accident should have happened. Now, it is sometimes necessary in commenting upon a question of as serious a nature as this to be very frank and definite in order that the member or the individual seeking help may be set right in his thinking. Therefore, the following is a section of the letter written by an officer of the organization in answer to this Soror's statement:

"The fact is that in our finite understanding none of us can understand many things that happen in life. For example, can you understand why the sun rises and sets, or why the earth turns on its axis? Can you understand why it rains when you want to go on a picnic, why hurricanes, floods and earthquakes devastate the land, and why some people hate others, when after all they are only human beings?

"You state you do not understand why the accident should have happened, in view of your progress in the studies of this organization. The great masters of the past have progressed far more than you, and yet Jesus was crucified. Many other masters sacrificed all they had for their cause. Anyone who is interested and sincerely desirous of perfecting himself is going to sacrifice and be crucified time and time again. That is a part of the scheme of the Universe, and we must have the courage to face this if we are ever to develop to the point we desire.

"It is a very poor philosophy of life for individuals who have studied occult, metaphysical, philosophical or religious materials to believe they are exempting themselves from certain problems or in any way relieving themselves of the duty of Karma; they are not. The fact is, they obligate themselves more. To the individual who does not know he is making a mistake, no Karma results, but when you or I make just a simple mistake, we know better and must pay. If we do not come to the realization that we must pay, the Karma in some cases may be rather heavy and difficult for us to understand.

"The occult student who believes that because he is a student he does not have to take the ordinary precautions for his physical well-being is adopting a point of view that is going to cause him trouble. Please do not think that I do not believe you are taking reasonable care of yourself.

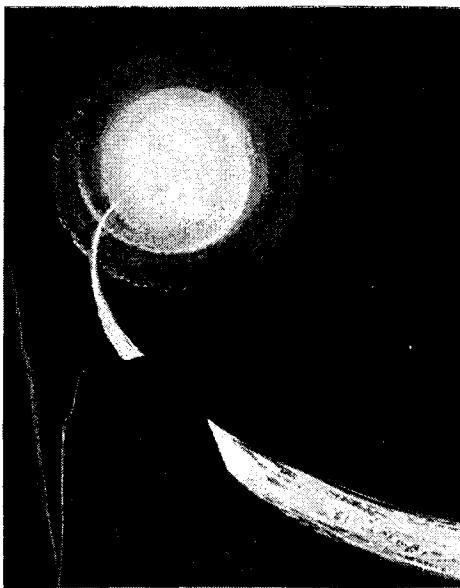
I am merely using that as an illustration. Any one who adopts a cynical attitude toward the happenings of life or bewails his lot is only adding to his trouble. Instead of worrying about the cause or the "why," as you have done in the past, carefully scrutinize yourself and determine how you can gain lessons and benefit from the unfortunate event. I acknowledge that this letter may not be very comforting, but I believe it is my duty as an officer of this organization to you as a higher degree member to make clear some of these principles which are the lot of all men to learn through experience."

The reading of these comments at this time may help fortify some other member for an adjustment he may be called upon to make.

Another Soror writes concerning a different type of problem. She states that she has always been able to help younger students on the path, to inspire courage and an appreciative value of the work of the Order, and even to give assistance when a member is faced by difficult problems, but she regrets that she apparently has utterly failed in helping a member of her own family. It seems that regardless of how carefully she tries to present suggestions and help that would be of benefit to this one so closely related to her, it is without success. The following is a comment made in answering her question concerning this point:

"You should not be too concerned regarding your failure to interest your husband in actual affiliation in this organization. It is no reflection against any individual when I state that there are hundreds of people who contact Rosicrucians but do not become Rosicrucians. The same is applicable to certain religions and other worthwhile activities and principles. The work that you and I do, for example, in influencing the lives of others is never known completely by ourselves, or possibly by the other person. Our greatest responsibility to the Cosmic is not making other Rosicrucians in the sense of causing them to be actual affiliates of the physical organization, but instilling in them through our own lives the ideals which lie behind the organization. I know that anyone who has been in close touch with you has had some of that benefit. Your husband probably has more than he will admit or than you realize. Of course, we should not be completely satisfied with our efforts and state that if that explanation is the case there is nothing else to be done, but at the same time we need not become despondent because of failures upon our part to bring about results in the way we would prefer."

Possibly other members have had this same problem and must realize that everything that is done constructively is of value, whether we can gauge the returns or not.—A



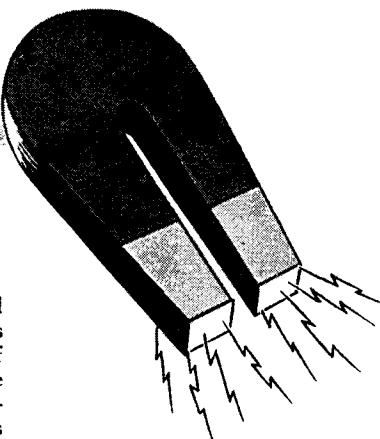
# The PASSION of MATTER!

## The Cosmic Influence of Magnetism

AS ABOVE SO BELOW. Like repels like and attracts unlike. Myriads of minute particles dance in frenzy about each other on the point of a pin. Overhead, whirling stars race through the infinite reaches of space to find their affinity—drawn by an irresistible attraction. What is this invisible field—this aura—which surrounds all things, causing them to embrace one moment and perhaps repel each other the next? It is a passion which grips the atom and the star alike—but to serve what Cosmic purpose?

In the study of this energy—*magnetic force*—we learn the secret of polarity. We come to understand the orderly procession within the universe. Moreover, we find that the same laws account for our mutual attraction and the subtle influence which things have upon us. Just as the course of ships depends upon terrestrial magnetism, so, too, does the path of our lives depend upon *mystical magnetism*.

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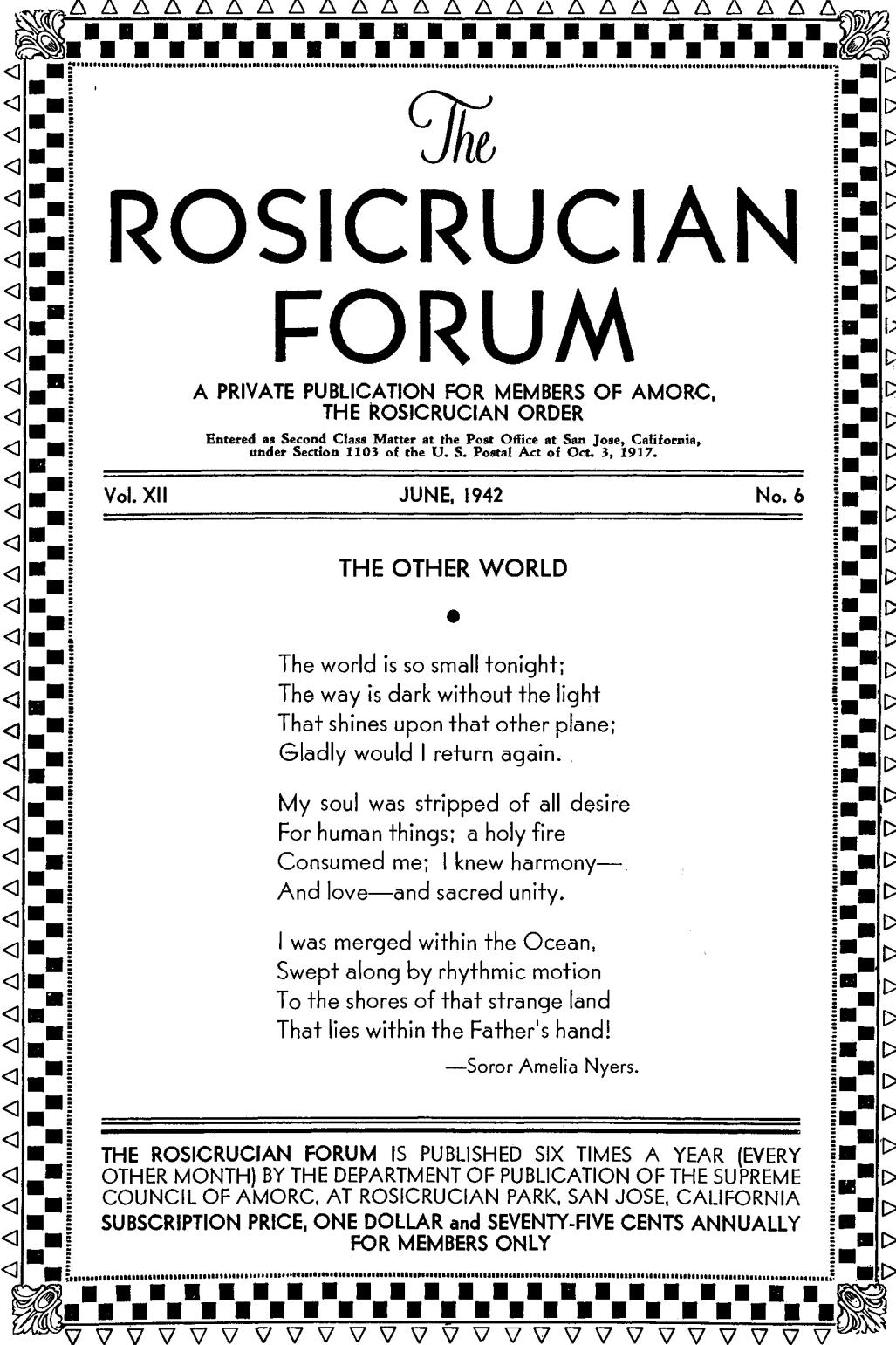
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# The ROSIKRUCIAN FORUM

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## THE OTHER WORLD

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The world is so small tonight;  
The way is dark without the light  
That shines upon that other plane;  
Gladly would I return again.

My soul was stripped of all desire  
For human things; a holy fire  
Consumed me; I knew harmony—  
And love—and sacred unity.

I was merged within the Ocean,  
Swept along by rhythmic motion  
To the shores of that strange land  
That lies within the Father's hand!

—Soror Amelia Nyers.

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## Greetings!



DEAR FRATRES AND SORORES:

Is it a sign of weakness when we consult others? The question is obviously a broad one, for it depends upon the circumstances. It is to be expected that where technical matters are concerned, which involve a specialized knowledge which we do not possess that we resort to an authority for his advice. If we are concerned with a transaction of great importance and its proper culmination depends upon the right legal steps being taken, it would be foolhardy to conjecture the legal procedure. Common sense would dictate that we consult a specialist, an attorney, to benefit by his training and experience. There are other similar examples, consulting an architect, a physician, a chemist, or an engineer.

There are numerous matters, however, that arise in our lives, which necessitate important decisions, but which do not require such technical advice. The decisions can and must be ultimately reached by ourselves—and yet we go to others with our problems.

For example, a man is working for a concern. He is in an important position, and he is a capable employee. He makes a good salary and commissions perhaps, but he knows ways and means of not only increasing his own income, but that of his employers as well. However, he is restricted, for his employer is not progressive, is timid about adopting new ideas or making essential changes. This man, therefore, has the alternative of continuing as he is indefinitely, with the assurance of at least his present comfortable income and going no further, or resigning and entering into business for himself, where his only limitations will be his own initiative and ability. In pursuing the latter course, there is the risk of unforeseen circumstances thwarting his plans and diminishing his personal comparatively limited capital. This person is an intelligent individual. He is logical and has met numerous complex problems in his business affairs. Further, since the decision would include the intangible elements of the future, his conclusion as to what to do is as reliable as any other person's. This man, however, and thousands like him, under similar circumstances, consult others who are not authorities, because advice in such matters could not be authoritative.

Why do they do so? The very solicitations for advice are evidence that knowledge is power, and that it establishes personal confidence. When we know causes and effects, from actual experiences, we become quite independent of the usual chan-

nels of information, and free of dependency upon others. *We know what we know.* We know our own limitations, and what may or may not result from our actions. When we have no such knowledge, however, and it cannot be obtained except by actual experience, we are all confronted with a certain amount of timidity. Perhaps timidity is not exactly the word. *Caution* would be more appropriate. Where we must rest our future entirely upon a decision which we in the end must personally make, and for which there is no precedent extant, we are not inclined—if we are wise—to be impetuous.

Where there is a great deal at stake, the intelligent man and woman want to weight their decisions by the weight of the opinions of others in whom they have confidence. It is not that they are not self-reliant—or that they cannot think for themselves. In the end they will have to be the ones to act, and to be the recipients of the consequences of their own acts, but in the absence of positive knowledge, they want to *feel certain*. They want to be sure that they have not overlooked something in making a decision, certain potentialities or possibilities perhaps.

For further example, if you were to head a small expedition into an unknown region of the world, you naturally would not seek to consult textbooks or authorities on what to expect on your travels in that region, for there wouldn't be any. However, before being conclusive in your own selections, in the things to take and decisions as to what to do for preparation, you would in all probability consult those persons whose opinions you respected, in the event that they might make suggestions of things about which you had not thought.

It is most encouraging to have our own opinions confirmed. It gives us the conviction that we are not acting beyond the bounds of good reasoning. In the absence of positive knowledge, empirical knowledge or experience, *all else is opinion*. Opinion, in time, may be proven to be right, and then again it may not be. There is, we most of us think, an assurance given us that we are right, if good minds with no more or less experience than our own, whom we consult confirm our personal opinions.

The fact, however, that a hundred people, or 10,000 may not agree with a plan you contemplate executing, or an opinion which you hold, does not make it wrong. Many great contributions to the sciences and to the arts, and to human society began with an isolated theory, with which

no one else was sympathetic. If you have a decision to make, for which there is no precedent of knowledge, and you hold to an opinion as to how to act, not just stubbornly but because you are convinced you are right, follow that inner urge, no matter what the opinion of others.

It has often been said, confession is good for the soul. It is likewise often valuable in making important decisions in temporal affairs. Confess your plans to a confidant. Things you think to yourself, ideas you harbor in your own consciousness and accept in their generality, sometimes sound very shallow and illogical when spoken, even to your own ears. There is a reason for this. Most of us, whether we admit it or not, do not reach conclusions by logical processes of reasoning, that is, either inductively or deductively. We have an idea as to what we want, or think we want. The final end we have in mind suggests a few broad methods by which it can be attained, and we assume, therefore, that they are proper and acceptable.

For example, we hear that employment is plentiful in a certain city. Then, without further consideration or reasoning, it seems feasible to us that all that is necessary to secure such employment is to transport ourselves to that city and participate in the demand. If we were to review our conclusions with a friend, we might find him asking: "What kind of employment is plentiful in that city?" Immediately we are confronted with the fact that possibly the employment may be of a nature for which we are not trained. Then again, the friend may innocently ask: "Living conditions are much more costly there than here, would the salary be sufficient to meet the difference in expense?" Possibly we never thought of that and it therefore alters completely our opinion and our ultimate decision. If we had carefully reasoned, we would have realized these factors.

Since we often do not carefully reason to ourselves, to speak of our opinions and conclusions, to review the elements of a proposed decision to a friend, to ask his advice, may make the matter stand out in greater clarity. It may cause a preponderance of possibility that a final decision made under such circumstances would be a right one.

I personally know that this method of reviewing our opinions and consulting someone else before actually acting is a helpful one. Often having the responsibility of mapping out a campaign of constructive activity, an idea would flash into my mind as to how it should be accomplished. Being anxious to execute the plan, I would be disposed to accept the idea immediately and act upon it. I finally acquired the habit of reciting in detail what I wanted to do and the idea I had

in mind for accomplishing it to our late Imperator. Often as I was selecting words and phrases to express my idea to him, I would in the midst of my own statements become immediately conscious of the weakness of the whole structure of the plan. In speaking it, in reviewing it, I established it outside of myself and could get a better perspective of it than when I let it remain just altogether within my own consciousness. To express myself, I had to give more attention to the details and certain lacks became apparent, which otherwise might not have—or at least until a later time.

On the other hand, do not depreciate your own faculties of observation and of reason. Do not expect everyone else to shape opinions and to make decisions for you. If you do, you become limited to the minds of others. Think out your own problems—carefully—do not use snap judgment. Form an opinion, but be able to substantiate it logically. In other words, if you are asked why you do think thus and thus, have a reason for it.

If the matter is not one of great import, risk your own opinion and decision. Don't run constantly to others. However, where it is a vital issue to you, and perhaps concerns others, take your carefully thought-out decision or opinion to a trusted and judicious friend—and air it. Speak about it. Analyze it.

Don't have false pride. If, dialectically or by actual fact, your friend can show you errors in your reasoning, accept them—otherwise why consult another? Make your own decisions, where technical advice is not needed, but first put them to the test of the sincere opinions of trusted friends. Never consult another without first forming some sort of an opinion yourself. It becomes a starting point for others to help you.

Fraternally,  
RALPH M. LEWIS,  
*Imperator.*

### Sacredness of a Place

These comments are based upon the experience of a Frater who stated that he has at one time or another entered the temples of organizations, churches and cathedrals and found that a feeling of sacredness, or a vibration subject to the establishing of harmony and peace, seemed to pervade in some and did not in others. After comment upon these experiences, the question is raised as to what makes a temple or cathedral sacred.

It might be well before we consider this subject in too great a detail to agree upon what we mean by "sacred." The word "sacred" is usually connected with religious practice or creed, but it

is not necessarily limited to a religious interpretation. In a religious sense anything that is sacred is considered to be holy; that is, dedicated to the religious precepts that contribute to the sacredness. From a religious viewpoint "sacred" is also closely connected with piety; that is, unless one is pious, according to this viewpoint, the complete meaning could not be appreciated. This surely is a very narrow interpretation, because piety is usually closely connected with creeds. One is considered pious in a certain religious group if he conforms to that group's conception of religious practice, behavior, and procedure. While the dictionary devotes one part of the meaning of "sacredness" to religion—its doctrines, rites and history—it also sets forth other meanings, such as to mean dedicated. A thing which is sacred is set apart in the honor of someone, either a human or a God, and therefore, devoted exclusively to a certain individual or certain purpose. The word "sacred" is also used as an indication of dignity. In other words, a thing that is sacred is dignified and need not necessarily have a religious implication. Anyone who enjoys the home life and finds in his home the opportunity to do his work well and to plan and live a balanced life, could well consider his home as being sacred; that is, dedicated to a purpose and devoted to a physical means of helping him bring about the enjoyment that he seeks in life.

With this brief consideration of the meaning of sacredness, we can perceive that anything which is sacred to us is sacred because it strikes an emotional note within our being. It finds harmony with those things which affect our emotional reactions to a state of pleasantness or constructive reaction. Therefore, that which we find sacred may or may not be connected with our religious beliefs, although a true conception of religion should serve to increase man's appreciation of those things which are sacred, and therefore, contribute to his general well being and to a true consideration of the cosmic forces which cause him to be. Within the definition of sacredness we almost find the complete answer to our question as to what makes a particular place sacred; for example, a temple or a cathedral. Many have had the experience of entering a cathedral or a temple where it seemed that everything in it was different from the world from which one had just stepped. Such an experience is frequently acknowledged by those members who visit the Supreme Temple of the organization for the first time and who visit Lodge Temples of the Order. Recently a high ranking army officer who has been a member of this organization for many years asked to be taken into the Supreme Temple or allowed to enter by himself. He explained to the Frater who accom-

panied him that his reactions upon entering the Temple were just beyond words to describe; that he was just literally transplanted from one world to another; and that the inspiration of merely sitting relaxed and quiet within this Temple served as an actual tonic to his being and exhilarated him over a long period of time. I believe everyone has had this experience in one form or another.

I had the opportunity of entering a temple of this Order in another country that stands out in my mind. The temple was simple. It was not as elaborate as some lodge temples, but the feeling of sacredness and the vibrations that existed in that room caused a reaction very similar to the one just described. What made these vibrations? In my estimation they had been created by the sincerity of the hundreds of members who had a number of times a week assembled in that temple for the purpose of work and worship. It is because they dedicated their ideals of devotion to that place and in that room exemplified the purposes to which they had subscribed themselves.

All our Fratres and Sorores in Toronto, Ontario and those who have visited that city are aware of an old church completely surrounded by the wholesale and business district of the now large metropolis. I do not know the full particulars of this church, but it has been briefly told to me that the land was given for the purpose of erecting a church under the provision that the property would always be used for this cathedral, as it truly is, and that it will always be open to anyone of any creed who wishes to enter without fees or without any obligation. I have had the opportunity of entering this cathedral twice. The last time was only a few months ago, and this particular time as I entered in the middle of the morning the organist was playing the mighty pipe organ in that building and it seemed that it added to the total of the vibrations of the building. Again I experienced what I have already described—that it seemed as though I stepped from one world into another as I crossed the threshold of that old building. Just outside and completely surrounding it, as I have already mentioned, are large buildings a number of stories higher than the cathedral which completely enclose it on at least three sides. At one of these sides was a loading platform of one of the largest department stores in the city. Frankly, being the back of these buildings it was a rather undesirable picture, and the contrast of stepping into the cathedral made one all the more appreciative of the ideals represented in the establishing of that institution.

While we can go on endlessly to discuss the vibrations that have been established to promote the ideals and high purposes of those who have

worshipped and worked in temples and cathedrals throughout the world, it is important that we bear in mind that while we can and should avail ourselves of the privilege of meeting in a sacred temple for our work or meditation whenever possible, it is not necessary that we depend upon a certain building or room to provide the inspiration and environment that will be conducive to our development and psychic growth. The most simple sanctum that a member of this organization has ever put together with crude materials in a corner of a room can have as high vibrations and as great a conduciveness to peace, rest and inspiration as the greatest cathedral in the world. I have seen a sanctum of a member who was a rather elderly woman. By herself she constructed what constituted the simple parts of her sanctum. By the ideals exemplified in her purpose of doing this, it seemed that every movement of her hands in the preparation of what would appear to be a rather crude arrangement to the critical eye had multiplied and developed those vibrations that contribute to the sacredness of any particular place. From the moments spent in this place she possibly derived a thousand times the inspiration and help that the average tourist would receive who can travel all over the world and enter the greatest cathedrals and temples ever built. It is sometimes a human trait to regret we do not have the opportunity to avail ourselves of those parts of environment that would contribute to our better growth, and yet we must constantly bear in mind that if we cannot create a feeling of sacredness, if we cannot be conscious of the high rate of vibrations that help to raise us up into a higher plane, we would only find that entering the greatest cathedral or temple in the world would be a temporary tonic. We cannot take away from any temple or any cathedral a substance which we ourselves do not have already.—A.

### The Objective Faculties

Here is something that I would like to take up this morning because it is a misconception held by hundreds, perhaps thousands, of persons all over the world. It is the belief that the partial or total loss of one of the objective senses causes the other senses to be more acute and extended in perception, as it were. In other words, as a frater has put the question to us in a recent letter to the Department of Instruction, "Is it not true that one who is deaf enjoys a keener sense of sight as well as a keener sense of smell and touch?"

Now the truth of the matter is simply this: All the senses through which we receive knowledge of the world around us can be developed to

a very high degree and each equal to the other in sensitivity. Take the wine taster, for example. He may not have, and probably has not, lost any of his outer faculties, yet he can, through his keen sense of taste and smell, tell all there is to know about a wine put before him to test. He can tell its age, its classification, how long it has been in the bottle, its degree of dryness, sweetness, or whether it has turned the least bit sour.

Then there is the director of the symphony with his highly trained sense of hearing. He can tell when any instrument is the least bit out of tune or when a violin is played a shade flat. During rehearsals you will notice him constantly turning his head to one side or the other, listening to the chords of harmony or quality of tone emitted from the various instruments of the orchestra. The musical director has trained and developed his sense of hearing over and far beyond all of the other senses, yet he may, and probably does, enjoy normal sight, taste, smell and touch.

We could go on citing case after case to show that training and physical effort are responsible for the special development of one, two, or even more of the objective senses, all of which has nothing whatever to do with the partial or total loss of any of the faculties. Look at the artist and the delicate shades of color that he can distinguish that are completely lost to the untrained eye; and the astronomer and other scientists who distinguish the planets not only from position but from the shade of light they are reflecting. If a star is under observation, it is possible for them to determine of what it is chiefly composed by the light it gives off. This is true particularly if the light is viewed through a spectroscope. Many persons in various types of industry must depend entirely upon certain of the physical senses. These, therefore, become more highly developed than the others.

But what of a person who loses one of the sense faculties? Is all of the nerve energy and power of this particular sense then directed to the four remaining faculties? Not in the manner that is usually believed. It is admitted that the blind man may have an extremely sensitive touch and hearing, detecting extremely high vibratory rates and those of a lower frequency than possible by the average normal person. However, this is not because nature so decreed it. It is not because the sensitiveness of the optic nerves has suddenly been transferred to the auditory system. It is due entirely to the fact that more attention is given the sense of hearing or touch or both. The senses become highly developed through directed training. If this were not the case and it were true that nature, through some miraculous act, transferred the optic nerve ener-

gy to the auditory system, then the great change in the sense of hearing would be spontaneous, immediate, without further ado; but we know from observation that this is not the case. The change, if any, is slow, gradual, and in direct proportion to the effort put forth to make more use of the faculty of hearing.

A recent case reported in the press, and also in a popular science journal, was accompanied by a statement of the patient who, after many years of blindness, suddenly had his sight restored. This man stated, in reply to a direct question, that at no time during his period of blindness was he aware of any change in his ability to hear and detect sounds. However, he probably was unable to realize the extent to which he placed much dependence upon the sense of hearing. In other words, his hearing may not have been any more acute than before, but he undoubtedly was conscious to a greater extent of sounds that failed to impress him when he enjoyed his sense of sight. Remember, we go through life every day hearing sounds and noises to which we pay little or no heed.

The same is true of impressions coming to us through the eyes. The blind man, upon hearing a sound, will stop short, turning his head from side to side in an effort to distinguish and classify it. This is auditory training and will stimulate that area of the memory having to do with our knowledge of the world about us that comes through the ears. The one totally deaf will constantly look from left to right or vice versa; he will turn around and look behind him, carefully observing all things within range of his vision. This is how he can learn to read lips and distinguish words spoken in his presence. He is constantly exercising his eyes and optic nerves. All impressions received in this manner will be stored in the memory to be recalled, not by sound, not by taste or smell, but by impressions pertaining to the sense of sight. When a normal person first views an apple, he observes it with all of his faculties; he looks at it, feels it, smells it, and tastes it. He might even thump it and listen to the sound it emits. When he next contacts an apple, he remembers it by all of his previous observations.

From this discussion, it is easy to appreciate the fact that the loss of one sense will not necessarily stimulate another to action, though the loss may be indirectly responsible for the exercise we give another of the senses. We see, therefore, that nature will help us to develop the sense of hearing if we become blind, but only to the extent that we make a point of developing it. Nature will also aid us in our effort to develop all of the five faculties to an extremely high degree if we will only put forth the necessary effort.

### Prayer

A Soror asks the question: "To whom should prayer be directed? If directed toward what one conceives to be his God or representative of what he believes to be God, is it as effective as when directed to a personalized God?" This question raises additional questions, or rather it causes us to consider the fundamental question of prayer and supplication and the manner in which they may be directed.

Those who believe in an anthropomorphic conception of God—that is, believe in God as a prototype of a human being, have the conception of directing prayer in much the same sense that we as individuals might direct a request to another individual. In fact, some religions have compared prayer to being similar to the request a child makes to its parent for something to satisfy its particular need or desire of the moment. The child's request or supplication is answered to the best of the parent's ability in terms of what the parent conceives to be the understanding of the child and what he knows to be good for the child. If the child should ask for something to play with that would be dangerous to its well being, such as a sharp knife or a firearm, before it is old enough to be able to handle these articles intelligently, the parent would deny the supplication. So this conception of prayer would have us believe that we as children of God direct our prayers to God, our Father, who knows our needs and who answers our prayers in terms of our need and in terms of what is good for us. This conception of prayer is completely satisfying, provided it is based upon the fundamental premise already considered; that is, God himself is similar to a human being.

There are others who do not consider God as a personality. They consider God as representative of Cosmic laws. In other words, some individuals believe in pantheism, which is the belief that God exists in all things; that God is the life in trees, in a blade of grass, in the human being, in the rocks and everything that we perceive. The Rosicrucian conception of God is very definitely stated in the phrase used in the direction of our prayers in rituals and other activities—"The God of our Hearts."

Each individual conceives God as the power above him. Now, if we are realistic in our conception we cannot deny the fact that no human being can possibly know exactly the form of God. At best we can only know that a force greater than ourselves exists, because we find that force evidenced within and about us. The thing that causes us to be a living being is evidence of something in addition to the chemical composition of our physical body. The force or power that causes a grain of wheat to burst and grow in

proper environment indicates that something takes place in it in addition to chemical change—something that cannot be isolated and completely understood by physical law. The terminology which we use to apply to whatever this thing is that is manifest in living things is only the label which we decide to place upon it. Does it matter if we call it God, Nature, Cosmic, Divine Mind, Vital Life Force or any other appropriate term? Regardless of the term, we must bear in mind that the actual existence of this power existed prior to the application of terminology to it.

Some conceptions of God are so surrounded by terminology that God himself is almost shut off. It is best to conceive of God as the God of our hearts, as exemplifying the force which we know permeates the Universe. If we can best do that in the form of thinking of a human-like God, then that is our most acceptable understanding of him. If we think only of a mind or a great force, then it is best that we direct our attention to that conception. The question immediately arises, does the individual who is devoted to a religion that has as a fundamental premise what is ordinarily referred to as idol worship become less sincere in directing his prayer to a wooden image than the individual in a cathedral who directs his prayer to a human-like being residing somewhere in the sky? Anyone with sincere convictions will readily appreciate that the human being who sincerely pays homage to the source of his being before an image of some type or other and recognizes that image as representative of all the good he has and all his potential abilities can be no less sincere than one who accepts any other religious interpretation of God. Therefore, it is quite evident that the conception of God or the medium to which we direct prayer, supplication or thanksgiving is of secondary importance to the attitude with which we approach that state of thanksgiving or supplication.

If we are sincere in what we are doing, then the God of our hearts, the God of the Universe, cannot fail to hear what we ask. That God, who is a just God, will make known to us the potentialities which we have to best satisfy our needs or understanding. He who approaches his God with sincerity does not demand, but only asks to be guided. No one with reasonable intelligence can deny the potentialities of man that are not used. Therefore, all prayer, if sincere, should be directed with the purpose of giving thanks for what we are, for what we are able to do, and asking for understanding and knowledge to use our abilities to do more. This is the essence of prayer, regardless of where we direct it.—A

### Mind Within the Universe

The question frequently arises on the part of any student of Rosicrucianism regarding how the Divine Mind or Mind of God manifests through the Universe. We speak of the Mind of God as pervading all things; being manifest in all manifestations with which we come in contact in our environment. In fact, we might say that a fundamental precept to which we subscribe as Rosicrucians is a conception that the Universe is infused with mind—the Mind of God. Pantheism states as its premise that God manifests only through other things; that is, God's existence is manifest in all that exists in the Universe. The Rosicrucians do not completely accept the pantheistic theory, but we do consider that the Universe is the vehicle of God and everything within this Universe is a manifestation of his existence.

We consistently use the word "Cosmic", defining Cosmic Laws as those laws which have been made effective by God; that have been put into operation in order that the eventual purpose of the Universe and of being will come about. Fulfillment of God's purpose is possible through the working of the laws that he has made effective. The Universe as a whole works so closely in accord with the laws established for it that man has been able to understand some of these laws sufficiently to be able to predict their operation at a future time and place. For example, man has learned certain movements of the planets and the stars. Because of these movements he can predict to the minute the change in seasons, the time of eclipses and other phenomena of the heavens. By understanding other laws he can predict with reasonable degrees of accuracy atmospheric conditions and many other physical changes that exist and are operating in accordance with the laws established for their operation. When man's predictions fail or when an event takes place that is unexplainable in the scope of man's understanding of Natural or Cosmic Laws, this is no indication of the fact that the laws have not properly manifested. It is merely an indication that there are other laws working parallel with the known laws that man does not yet understand, and therefore, cannot in any way interpret in connection with his interpretation of those laws which he has learned.

The challenge to man is to continue to understand his environment and to continue to grasp a more and more complete knowledge of the working of the Cosmic Laws. In fact, it is very foolish for man to give too much of his time to the preparation for future states of existence, such as preparing for the end of the world at a certain date or any other arbitrarily accepted event, when he has not in any sense mastered the understanding of the laws which God has caused to

exist and which man has been put into the Universe to attempt to understand. Man's destiny is closely related to his understanding of the laws of God. When man has fathomed and is able to completely cooperate and work in harmony with all the laws ordained and established by God, he will have fulfilled one stage of his evolutionary development in the Cosmic scheme and be ready for another and advanced step.

If we would accept with no reservation the working of Cosmic Laws in the Universe, we would have a tendency to gain the understanding that the Universe was nothing more than a machine. However, the Universe is not exactly comparable to a machine. To compare, let us consider some complicated piece of machinery such as a giant printing press, which is used by a large newspaper to print its daily editions. We would immediately see certain similarities between the Universe as a whole and a large machine of this type. We would find that both are governed by certain laws that cause them to exist and work toward a certain end. We would also see that both are pervaded by mind; in the case of the Universe by the mind of God, and in the case of the machine by the mind of man. The key to the difference would be in this last analysis. In fact, it is the key to the difference between the Universe as functioning under the direction of a higher force and the conception of a purely mechanistic form of existence that functions for no purpose whatsoever. The machine is nothing more than a senseless tool in the hands of an external intelligence. The mind or intelligence that guides and directs it is not a part of it. It is removed from it, or as we might literally state, the operator of the printing press stands beside it and it is his intelligence that directs the operation of the machine.

On the other hand, we see in the Universe that the intelligence or mind which guides and directs it is within and inseparable from the Universe itself. The mind and the Universe are one. The Universe is not directed by an external intelligence, but by the intelligence of God through the establishment of his Cosmic Laws functioning in and through it. The man-made machine is, therefore, the result of mind—the result of man's use of mind. However, the things in nature—the Universe itself—constitute the organs of mind, and are in actuality the manifestation of intelligence working through the principle which causes it to carry out its purpose of manifestation.—A

### Instantaneous Healing

The question is brought to us, "What is instantaneous healing?" I frankly doubt that there have been many cases of instantaneous healing. In sacred literature we read of examples which

appeared to be instantaneous healing, and we have no doubt of the ability of great Masters such as Jesus Himself to have brought about such a condition. With due respect to all the religious teachings of the times and of the ages, we must bear in mind that many of the fragments that constitute the records we have of the lives of these Masters have been changed a good many times since they were originally written, and some were originally written many years and, in fact, many generations after the original incident. There is no doubt that some records have, therefore, been written by those who were not familiar with all the incidents related to an event which they tell. In other words, had the event been witnessed and more carefully analyzed by the writer, further facts might have been revealed to us. In fact, if it were not for the zeal of the writer of some of these events to convince the readers of the miraculous abilities of the individual, I do not doubt but what we would have records of actions that took place which would indicate those who apparently healed miraculously used certain of the laws and principles which are taught in our Sixth Degree. It is conceivable that if one became so familiar with all the laws that go to make matter and which cause matter to be infused with the manifestation of life, he could so control these factors as to be able to correct any condition instantaneously.

We find that many of the greatest teachers and masters have used what we would ordinarily call natural and normal methods to correct any errors, whether they be of the body or of the mind. We must also bear in mind that the progress man has made in the understanding of his physical body and to a lesser extent the understanding of his mental capacity has caused him to reach a point where he is in a better position to take care of himself from the standpoint of health than he has been in the past. For example, it is inconceivable for an individual to have purposefully eaten something which is poisonous, or at least which he knows does not agree with him, and expect him to be instantaneously healed of whatever condition may be the result. On the other hand, there are reliable records to substantiate stories of individuals who have through error taken poisons or some other foreign matter internally and have been able to use their mental powers and call for cosmic aid to make it possible for the body to throw off the ill effects of such foreign matter. They apparently suffered no ill effects, which would be the equivalent of instantaneous healing. Man must learn through experience. If he sticks a finger in the flame it will be burned, and man will have that experience impressed upon him through the period that follows the burn by the

pain and inconvenience encountered in its healing. Without that experience he would not remember or would at least become careless when again around fire.

There have been claims and many times very tangible proofs of instantaneous healings that have taken place due to the fervor of religious experience or under emotional tension. Various stories have been told of individuals who were apparently paralyzed being able to get themselves out of a burning home to avoid death. Stories have been told in similar circumstances where an individual who constantly used an aid such as a crutch or cane was able to throw the aid away and take a few steps without any assistance. Evidently this indicates the actual power of the mind—just as we can rally strength under certain demands which we did not realize was at our service, so the mind can when the stimulus is sufficient, control the muscles through the nervous system of the body to a point beyond what we ordinarily believe is possible. A great deal of research is needed in this field before sufficient data can be assembled in order to judge this type of phenomena from a cold scientific viewpoint.

When the average individual who has studied anything at all concerning the laws of the universe sees that throughout the universe there are evidences of law, order and harmony, he is not so much interested in instantaneous healing as he is interested in maintaining those same laws in his body. It is not to be denied, of course, that anyone who is suffering would welcome an immediate change, and man can learn to apply certain metaphysical principles that will help him in combatting pain, disease and various physical conditions. However, regardless of physical condition, his prime purpose should be to help maintain the harmony that is present in his body and make that harmony more complete until it becomes an absolute attunement with the creative and constructive forces of the universe. Therefore, it is not in accord with the laws of God and the Cosmic for man to spend his time and effort working for shortcuts to anything, whether it be to happiness, health, or prosperity.

Most things that are worthwhile come as a result of a number of causes working together. We feel that to a certain extent health is one of these that we have a great deal of control in directing. This is particularly true when the proper principles of health are instilled into the minds of younger people. There are already indications in the lives of members of families or in cases where the father, mother, or both are affiliated with this organization, that the children enjoy better health. This is probably true because of some of the principles that are practiced early in life. There is a great field ahead of us to instill

the principles of good and balanced living into the minds of younger people.—A.

### Can We Undo a Mistake?

The question that serves as a basis of these comments is a question asked by a member of this organization in order that an interpretation of the points involved might be made from the standpoint of Rosicrucianism. Probably no human being who has seriously considered his position in life or in the universe has failed to ask this question at one time or another. We have all had the experience of regretting an error which was the result of our own choice or our lack of choice due to forgetfulness or lack of concern at the moment. Many have been the times when we have felt that it would have been worth almost any possession we had to have been able to rectify the mistakes which had occurred due to our own effort.

The question of whether or not we can undo a mistake depends upon our analysis of the meaning of the error itself. I believe many individuals who have made serious errors have undone them many times insofar as their debt to humanity is concerned. The very popular and worthwhile novel of a few years ago by Lloyd C. Douglas entitled "Magnificent Obsession" is built on a plot involving an individual who thoughtlessly was the cause of a serious error and who gave his life to compensating for the error he made. To consider the life of that individual from a detached viewpoint, I believe almost everyone would agree that he had undone the mistake. However, he did not bring back to life the individual whose transition resulted from his thoughtlessness. No doubt a mistake can be corrected when it only involves the replacing of property or any other item that can be replaced, but a mistake which involved life cannot be corrected in proportion to the amount of suffering that may have been caused those in immediate contact with the victim of the mistake. Fortunately, most mistakes are not that serious. Many mistakes primarily affect ourselves; in fact, the mistakes we make in our daily living are usually those which we might say are potential rather than active. By that I mean the failing to take advantage of opportunities or deciding upon one course through pure stubbornness, rather than being willing to take the advice of another or consider the whole matter in broader perspective.

From the standpoint of a mystical philosophy, the law under which we are required to compensate for errors in the past is truly built upon fundamental cosmic law, which demands throughout the universe that for every cause there will be an effect. This makes clear that every action

is the beginning or the cause of a future effect. Everything we do, every thought we have, is laying the foundation upon which a future reaction will be based. In other words, what we are now and what we will be in the future is so tied up with the past that everything we have done whether right or wrong, is causing our general viewpoints, activities and purposes to be modified. This does not mean that we are necessarily tied to a fatalistic conception of the universe that gives us no freedom of choice whatsoever, but it does bring us face to face with the fact that if we are desirous of obtaining freedom of being, of choice and of purpose, we must guide our every action with that in mind here and now. The more in accord we can live with cosmic law and the more perfect our existence is at this time, the greater margin of freedom of activity will we have in the future for the simple reason that less Karma has been created and, consequently, there are fewer mistakes for which compensation will be demanded. Therefore, the way to undo a mistake is to accept our compensation philosophically. The individual who is creating more difficulties is the one who is attempting to fight against the just compensation which must be paid by him or her for errors made.

Time and time again we receive communications from individuals who lament the condition in which they find themselves, who bewail their lot and give their time and attention to considering how badly off they are in comparison with others. If these individuals could only realize that the best way, and in fact, the quickest way to gain the position of others whom they envy is to frankly face the circumstances with which they are confronted, they would then be in a position to accept the compensation and make adequate adjustment for their previous errors. However, some say that compensation is unjust; that we should not be penalized or caused to have Karma due to mistakes in past lives of which we can have no objective remembrance; that it is unfair for man to have to suffer for the mistakes which he cannot be conscious of having made. Here again is a path or argument, or a line of thought, which will only lead to more trouble. After all, man is one part of the entire universe, and while he can question the laws of the universe if he so chooses, the questioning does not change them. A man who lives on the West side of the city in which he daily works might state the laws of the universe which cause the sun to rise in the East and set in the West, and, therefore, be shining directly in his eyes when he drives to work in the morning and when he returns in the evening, are unjust laws; but it would be ridiculous to presume he would have the audacity to consider that these laws should be

changed, that the universe should not exist in this form, merely for his convenience.

If the laws of Karma and compensation seem unfair, it is because of our inability to fit ourselves into the whole of the picture. We only see the part that affects us, and because of that we see it all through the coloring placed upon it by our own thinking. Therefore, until man reaches the point of mastership and understanding where he can comprehend all laws of the universe as a whole and see where each part fits into another part, he must have the ability to face each situation in a manner of sincerely attempting to adjust any error that might have occurred and at the same time through that period of adjustment gain what knowledge he can in regard to the working of the laws. Anyone who is experiencing this period of adjustment at the moment, and we all do at one time or another, will say it is easy for another to sit back and write this type of information; that if they were in a position where matters which caused them grief, difficulty and inconvenience were faced, then they would not be able to pass it off so lightly. When anyone has learned a lesson it always seems to the individual who has not learned it that they do not take their problem as seriously as they would if the second individual were in the actual position of the first.

Rosicrucianism does not demand a blind faith to understand its principles. It does not ask that man accept the laws of the universe simply because there are laws that exist concerning which man can do nothing. However, it does ask that we teach these laws, that we use every bit of knowledge we can gain to help us put these laws together. A person who knows nothing about modern transportation could not possibly visualize or even conceive of the vast system of railroad transportation in this country by visiting the railroad station of a town of eight or ten thousand population. In other words, the passage of trains and the activities around the small railroad center would appear to have no meaning in themselves. Trains would come from nowhere and go again somewhere. One would move back and forth in arranging different cars in different orders. It would all seem to be a very confused activity. Then if this individual could suddenly be transplanted to a place where he would see the vast underground network of a subway system in a large city, it would be difficult for him again to reconcile the two transportation facilities into a unit in his own mind unless it was further explained to him or through experience he gained a more complete idea regarding railroad transportation. So it is with us. We see the universe in segments. These segments are those we are able to perceive. Now and then we catch glimpses

of parts which do not seem to fit into the whole, and therefore, we are confused or caused to question the purpose of the whole, whatever it may be. The lives of many great men and many mystics have evidenced in themselves the ability of man to gain a better and more complete understanding. The final and absolute mastery of all the laws of the universe lies far ahead for us all. That is the ultimate purpose of at least one phase of our existence.—A.

### Changes In Weather Conditions

Almost everyone has had the experience of hearing explanations given for odd weather conditions. Every time the weather seems to be different there are always many explanations as to why conditions are as they are. Everywhere in the world changes occur from year to year. Weather is not exactly alike at one particular place at the same season of the year for year after year except in arid or polar regions, and even then there is some variation.

It is interesting now to observe that whenever an unusual weather condition exists there are certain individuals who credit this condition to the war, or at least blame the existing war for its cause. A Frater recently wrote in and asked if there was any truth to the stories stating that the actual warfare—bombs bursting and other conditions caused by the concussions of explosives—has any direct bearing upon weather conditions in other parts of the world or locally where these conditions exist. I had heard someone say that the peculiar weather in various parts of the United States this year was due to "all the shooting." We are amused at such an observation as this. There have been peculiar and odd forms of weather, and in fact, "unusual weather" in years when there was no war, and then other causes were given as explanations for their existence.

Furthermore, when we credit the power of manmade activity to change the laws of nature or at least to influence them, we are taking an extremely egotistical attitude toward the whole consideration of the manifestation of nature's laws. In other words, man is constantly, sometimes unconsciously it is true, looking at the whole universe through the understanding of his own conceptions and comprehensions. Man considers the laws of nature from an anthropomorphic standpoint, which of course, means that he sees himself as the center of all things. Now, while man does have the ability of utilizing and directing toward practical benefits for himself many of nature's laws, man has not yet reached a point in his development when he will change the fundamental laws, and in fact, he probably

never will. The laws that govern atmospheric conditions are a part of the universal laws that make up all manifestation through the universe. These laws, as all cosmic laws, are set in operation to carry out a purpose, and man learns he cannot change or modify these laws. In fact, if they were changeable by man's intervention or supplication, it would deny the justice of a God which had established these laws for the purpose of carrying out the ultimate manifestation of his purpose in the universe. These laws are immutable; they will function for a definite end and function until that end is complete. Therefore, when man assigns manmade action to explain any apparent change in natural laws, he is only using his imagination.

It is seriously to be doubted that the war in any way can have any effect upon weather conditions. Man has experimented to artificially produce rain. We have read of some of these experiments—some of them have been serious and some of them have been extremely humorous. In fact, a few years ago a famous comedy team then popular made a motion picture based upon this particular theme that presented an extremely humorous viewpoint of the possibility of man controlling the weather. In practically all the methods used to produce rain or atmospheric change, there have been some principles of concussion involved; that is, the use of a rocket or the causing of some other high explosion at a certain level in the atmosphere. As far as any authentic records are concerned, science at least has not acknowledged the success of any of these experiments, so it appears that concussion or the use of explosives is not a means of controlling atmospheric conditions. Therefore, it would appear very unlikely that the explosion of shells in the present war could have any bearing upon the weather locally or otherwise.

It must be constantly born in mind, particularly by serious-minded students—and I might say this is of importance to Rosicrucians—that war in all its undesirable events can harm in two ways; first and self-evident is physical harm of participants in an area where battles or warfare are actually taking place. This is the obvious. The other method is one which has practically been overlooked by the average individual until recently. That is the psychological effect. This psychological phase, or the use of certain types of propaganda, has been particularly used in the current war and it is a condition which can only be effective when it falls on fertile soil. In other words, the individual who is already alarmed, is in a state of panic, who is emotionally unstable, affected by grief, misunderstanding or some other condition is the most susceptible to the psychological change that is brought about by rumors and attempts to create panic among the people.

Only a few weeks ago I received a letter from a Soror living in the East stating that she understood no one in the East could come to the Rosicrucian Convention because all travel had been definitely stopped on the Pacific Coast and no one could travel from place to place. I tried to write back assuring this Soror that the movement of no individual had been restricted except in the case of enemy aliens who, naturally, were under certain types of restriction and supervision for the benefit of all, and to this date we live perfectly normal lives in this country in spite of restrictions that have been placed upon us in our buying power in certain commodities. We are going to be faced with other restrictions, but it is not likely that our fundamental liberties are going to be restricted long. We are a country which is trying to support those very principles, and possibly one reason we are having to support them in the form of war is because we have not appreciated their full value in the time of peace. So far it has only been more or less the luxuries that we have been denied, and certainly we should bring home particularly to younger people that these things will not be denied in a world of peace, in a world where men and women judge well what they hear and use the full abilities of their minds. Therefore, in a time when our efforts are needed for so much purposeful work, when we are called upon to work directly or indirectly for the furtherance of the ideals which we value so highly, let us guard against being led to speculate on unimportant factors. After all, what difference does it make if the war affects or does not affect atmospheric conditions? It is far more important for us to help the man or the family that is in a state of fear or panic, to help them realize they are a part of a cosmic scheme, and that the experience which we all participate in now is an experience which is ours in order that we may be better prepared for greater experiences in the future. In other words, a thing which Rosicrucians are in a position to teach is that humanity must not bewail its lot, but must learn to live and learn regardless of what its position may be.—A.

#### Projection—Past and Future

One of our good fratres, and a past Master of a large AMORC Chapter, arises to ask our FORUM: "Since there is no such thing as time, except in our consciousness, is it possible to project to scenes which we consciously know to be in our past and to places which might be in our future?"

This is indeed a very interesting question, and one that involves important mystical, psychological, and metaphysical principles. The frater has

rightly said that time is a product of human consciousness, as is also its companion, space. Since time, therefore, has no reality, except in the mind, certain qualities which we associate with it, such as past and future, are also non-existent, except in consciousness. Experiences are given three positions by the mind, in the stream of consciousness—those which we designate of the past, those of the present, and those of the future. It is quite apparent that *past* and *future*, as experiences, must possess such qualities to the mind as make them appear quite distinct from the present.

Let us, however, begin our ruminations with the present. Hold up a pencil before you. Look at it intently. Is your perception of the pencil of the past, the present, or of the future? You will immediately reply, "the present." But *why* is it of the present? What is there about this experience that causes you to designate it as of the *present*? You see the pencil clearly. You can confirm your visual impressions by squeezing your fingers about it and receiving tactile sensations or the *feel* of it. You can even put the tip of it in your mouth and *taste* the lead. Further, you can scratch it harshly upon a paper and *hear* the scraping sounds. All of these sensations, however, but prove that the pencil is a reality dominating your consciousness. In other words, anything you are conscious of exists to you in the *now*—in the present. Sometimes we cannot always clearly interpret our impressions. They are vague, but even the vagueness of which we have an awareness is of the *now*.

Let us use a homely analogy to explain this state of the present. You are sitting on the bank of a wide, fast-moving stream. It has a very long stream. Shrubs obstruct all but a portion of it to you. An object floats into view. You perceive it, that is, you see it. It exists to you now because it is before you. You cannot see where it came from. You will not be able to see where it goes. The object, insofar as your seeing it is concerned, has only one position in existence—the *present*. Everything that appears in that portion of the stream which is visible to you, which is before you, is *now*. Suppose that stream were your consciousness. You would have only one realization of realities, that is, that they were of the present. Consequently, whatever you are conscious of is always of the present. Your consciousness is of you. You cannot sever it from yourself. No matter how you may expand it, it still is always with you—always of the *now*.

We are, however, aware of such states as past and future. There are two factors which are the principal causes of the illusion of the past. When you concentrate upon an experience that you say is of the past, the incidents of it are actually of the *now*, for they occupy your consciousness, and

your consciousness is *when* and where you are. It is always with and of you. If a past experience completely and constantly absorbs your consciousness, you relive it so thoroughly that it seems like the present to you. For analogy, you have seen a person so deeply engrossed in reverie that he was oblivious to all of his surroundings. There was only one aspect of time to that individual—the present, the experiences which occupied his consciousness. Nothing else had existence to him. Where his consciousness, or mind dwelt, that was the present to him.

There is still another useful analogy—the motion picture. As perhaps you know, a fascinating motion picture play of, let us say, a period of one hundred years ago, may hold our attention so thoroughly that our consciousness is projected into it. We are there with the people, with the actors. We are in the scenes, only to us they are not one hundred years ago. They seem to be of the present. They are of the now to our consciousness. The so-called actual present, our physical surroundings, does not exist. Only the characters and incidents on the motion picture screen are real to us, for they are all that there is of our consciousness, when we lose ourselves in the story. It is not until the motion picture story ends that we return, so to speak, to the present of our surroundings.

If it were not for certain factors we will now relate, there would be no past as an illusion, rather just a series of present experiences. We would experience something and then it would pass out of existence, to have some other impressions supplant it in our consciousness. There is, however, the faculty of *memory*. Memory arrests the present experiences. It stores them by their integral parts and reassembles them under certain psychological conditions. Thus, in the consciousness an experience can be repeated. When such an experience is repeated, if it then completely occupies our consciousness, it is of the present, it is of the *now*.

How do we know then whether an experience is a memory recollection or something which we realize for the first time? We are able to make this distinction because of our two states of consciousness, namely, *objective* and *subjective*. The faculty of memory is of the subjective mind. Will power, on the other hand, functions more directly with the objective, or the outer and physical aspects of the consciousness. We can *will ourselves* to recall memory experiences. When we do, we are objectively conscious that we are drawing from memory. Thus we *realize*, or are aware that we do draw from memory and we are also aware of that change or alternation from objective experience to memory, and this causes us to designate the latter experiences as of the *past*.

We can bring out of memory a series of experiences, and since we are aware of a kind of progression which they have, one seeming to follow the other, one experience changing into the other, they assume an order. Were an individual suddenly to lapse into a memory experience without his being conscious of the transition from his immediate experience to the one of memory, the memory would not seem to be of the past to him, but to be the present. Dreams are such an example. Many dreams, as we know, are very much of the present. It is because we are asleep, and therefore we are not conscious of the change of our consciousness, and those experiences therefore which occupy our subjective mind are of the present to us—we live them. The objective consciousness is practically dormant. When we awake, however, we are aware of the transition. We can partly recall the dream sensations, and since we can do this, the dreams then are put in the past, in contrast to our then present and dominant state of consciousness.

Insanity is another excellent example of the fact that the past is an illusion. The insane person is often a captive of his subjective mind. Because of certain conditions he cannot coordinate his subjective and objective consciousness. The uncontrolled impressions of his subjective mind are far more realistic and dominant than those which come to him through his physical senses. The insane person, therefore, lives entirely and *unnaturally* in a subjective or mental state. The uncontrolled memory experiences and the impressions created by the faculty of imagination are entirely of the present to such an unfortunate person. There is no change from the perceptions of the objective consciousness, of the external world, to those of memory. The external or objective consciousness does not exist to many insane persons. Therefore, all of their dreams, hallucinations, and obsessions are of the present. The individual constantly lives them. They are his whole state of consciousness.

We all have had what is known as a hiatus, that is, a gap of consciousness. These gaps are almost infinitesimal in their lapse of what is called time. It is these regular gaps in our objective consciousness for a fraction of a second, which cause us to realize changes in our experiences. In other words, one experience seems to end and another seems to begin. If it were not for this, all experiences would seem to us to be a continuous stream of the present, which, in fact, they are. The memory of these changes creates the helpful illusion of the past. I say helpful, because without such illusions our lives would be very much confused.

An experience is not a tangible thing, except as it consists of those realities which have sub-

stance, or which are external to ourselves. Thus, for example, the signing of the Declaration of Independence was an event that changed into others. The individuals returned to their homes, the furniture in the room was changed, and there were all of those major and minor changes which we say occur in time. There was nothing in that event that could remain stationary and intact, except the material things which seemed to be so—and which also gradually change, as we know—such as the document itself and the place where it was signed. Consequently we cannot project ourselves back to the event of the signing of the Declaration of Independence, because it no longer exists as such. Past experiences remain only as memories of the soul and of the mind. They may be drawn to the fore of our present consciousness. We may, therefore, for a flash of a second, which may seem as long as the original passing of time, relive them. Thus the past is again, for that brief interval, made to appear as the original present. We are, however, not really projecting the consciousness back into those original circumstances, but only into a reflection of them, an image of them. A memory experience is a reality, not an actuality.

The same may be said about the *future*. The faculty of imagination allows us to combine elements of memory, to assemble them into a pattern which is not existential. If our imagination is perfect, like that of many small children, we live in the future, but so far as consciousness is concerned what we experience is of the present because it occupies the consciousness *now*. We cannot project our consciousness into an actual future, because the particular products of our imagination have as yet no reality outside of our own mind. The new arrangements with which imagination is concerned are of the now. That is, the mental picture is part of the subjective processes of the immediate consciousness.

When eventually what we imagine can be created outside of the mind, so that we can actually experience it through our objective faculties, it will still be of the present. It will be of our immediate consciousness of it. Future, as the mind conceives it, as in imagination, for example, is a *conception had in the present*. It is without a corresponding archetype in the world outside of ourselves. Therefore, in the present, we can project to places and to peoples in the material world outside of ourselves—for the past, we can only project into the memory of the mind and the soul.—X.

### What Value Affirmations?

A Soror, a very good AMORC student, asks this Forum the questions: "How much value should we, as Rosicrucians, put on affirmations?"

Some religions have used these declarations a great deal. It has been a long time since I have read or thought much of the 'Confession to Maat.' What is the real value of such affirmations?"

By the custom of making affirmations, the Soror means the practice of reciting aloud beliefs—whatever they may be. Every individual should have a personal philosophy, so definite, or a religious conception or creed so perspicuous, that it constitutes an order in his mind. If you are unable to formulate in some manner what you believe, it is of little practical or even inspirational value to you. For example, each individual should have a conception of a God or Divine Cause that he is capable of relating to another. The conception need not be as erudite or as profound as another's. It should, however, represent his sincere belief, and should be an intimate part of his consciousness. If he cannot formulate his conception, no matter how he tries to do so, it depicts the depth of his own confusion. As a conception, then, it certainly will give him little peace of mind or enlightenment. Once you have ordered your beliefs, put them into a systematic arrangement, or mentally established a creed of living, it is not necessary that you make a liturgy of them. Unless you expect to be a missionary, do not go about proclaiming them or exhorting others to listen to them.

Many persons, as Rosicrucians for example, have a creed of life which they follow. They have it handwritten, typewritten, or printed, and they put it in a conspicuous place in their homes, preferably the study or sanctum. It is there to remind them of what they once formulated mentally, or adopted, and with the best of intentions intended to pursue. The old adage, "Out of sight, out of mind," is often true. We all need reminders.

However, there is more to affirmations than just this. There is the ancient practice of making our desires *vocative*. Among the ancients, there arose the conception that a thought or idea would have no efficiency unless it was spoken. The spoken word had a *power*. As a reverberation it went forth, according to the ancient view, and created those conditions or circumstances which it proclaimed. Consequently, among the Babylonians, Egyptians, and ancient Hebrews, prayers and curses were always made vocative. Words were conceived to be more *active* than thoughts. Thoughts were held to cling to the mind of the individual. Words became an embodiment of them—a physical agency for thoughts. Undoubtedly behind all this, among the learned, the sages, was the realization and knowledge that the intonations of certain vowel

sounds actually do produce desired emotional and psychical effects on others. The old curses of the Semitics contained words which in themselves had no meaning, but the intonations did produce harsh, irritable vibrations, the effects of which were known.

Conversely, ancient prayers and liturgies contained words without meaning that were used solely for their vocal efficacy just as we Rosicrucians intone vowel sounds in our Lodge and Chapter Temples and in our home sanctums for their beneficial effects. Thus it became the custom, preserved until today, to affirm aloud what we believe. Those who do are often convinced that a belief made vocative is more efficacious.

Saying, for example, "I believe in justice and liberty for all," does no more to establish these qualities than if you merely recite the phrase mentally, unless the affirmation contains a special combination of vowel sounds. A vocal affirmation often becomes a religious cant, that is, an hypocrisy. There are those who stand in church and cry aloud the creed of their denomination in unison with others, and yet in private life and conduct they contradict all they have openly said.

There are certain other psychological advantages, however in making vocal affirmations. Aside from the intonation of vowels, often a spoken word has a greater influence upon some than when it is read. It inclines them to action more easily. Some people are so constituted that they are more susceptible to auditory impressions than to visible ones. Psychological tests have proven some individuals to react to verbal commands almost immediately, but ignore or be unimpressed by the same written ones.

To make a vocal affirmation have conviction to the mind, it must ring with sincerity, it must be said forcefully. The words must capture some of the dynamic action of the mind, of the idea which the words convey. It is difficult to make a written word convey passion or emotion. Each of us knows that a cry, or single word, can sometimes embody more anguish, pathos, fear or hatred, than a hundred written words. The inflections of the voice through sound act upon us psychically in addition to the import we derive from the meaning of the word itself. However, a strong mind, a determined one, with a concise mental affirmation which is sincerely believed, can cause a reaction, an effect equivalent to the affirmation being spoken. The individual must make the experiment himself. Let him repeat his affirmations or convictions mentally and determine whether he receives the same impetus or inspiration from them that he does when he makes them vocative.

The real purpose of an affirmation is to produce action. You believe something, and you

want that belief to govern you, to influence your conduct, so that you may bring something about with the help of others or of nature. If an affirmation, whether vocal, mental, or written, does not cause you to act in conformity with it, it is useless; abandon it. *An affirmation is a suggestion—a suggestion to yourself—a sort of reminder.* If you do not act upon it, of what value, then, is it? Suppose you were continually forgetting to extinguish your home lights each time you left. As a reminder, for example, you place a sign over your front door which can be observed as you depart, and which reads: "I must switch off the lights." If you pass through this door a dozen times weekly, each time reading this sign, and yet do not extinguish the lights, of what value is such an affirmation or reminder to you? The affirmation is not going to act independently of you and for you.

The real purpose of an affirmation has been perverted in recent years by many individuals and by many systems of study, so called. Some years ago, a French psychologist by the name of Coué lectured in this country and wrote several books extolling the virtues of verbal auto-suggestion, or implanting commands in our subjective minds, which if we acted upon them, were to produce desired salutary effects. One of the commonest affirmations he suggested the individual say aloud under certain conditions was, "Day by day in every way I am getting better and better." The psychological principle of this was, to inhibit the consciousness with a positive suggestion to supplant negative thoughts and to change the mental attitude to one of self-stimulus and help.

If it was accomplished, the individual would begin by *acting and doing* those things conducive to his actual betterment. Unfortunately, insufficient explanation was made, and also, the greater majority who followed the practice as a *fad* were not real students. They acquired the erroneous conception that the chanting of the affirmation, "Day by day I am getting better" was some kind of enigmatic, theurgical formula—like waving a wand or saying, "Open, Sesame." Thousands stood in homes and in auditoriums and chorused stupid affirmations in monotone voices, and then went about their usual ways of living and thinking. Each day they expected something to manifest, to materialize out of the blue, that would bring about the desired transformation. The words they recited neither moved them to action, nor did they themselves put their words into action—so the affirmations failed. The fad died a quick death.

Have you ever been very excited, extremely agitated over something? You will recall that under such circumstances you usually have a

very positive opinion, and it is with the greatest difficulty that you refrain from speaking, from voicing your feelings. When you do speak, your words have fire in them. They portray your real self. Others who listen are affected by this contagion of your feelings. That is the way an affirmation should be vocally expressed. I am not conveying the idea that you must be angry or greatly agitated before making a vocal affirmation. I do mean, however, that you must be so sincere when you vocally affirm, that you put your whole feeling into it. If you do this, most likely you will be successful in accomplishing what the affirmation declares. If you can give yourself the same impetus by *mentally reciting* the affirmations, do so.

An affirmation should be a sacred thing to you. It should represent your higher loves, or the sentiments of self. Do not cheapen it by saying it aloud before unsympathetic persons. You only cause that which should be held in reverence by you, to be defiled by ridicule. If you do not use discretion as to where you recite your affirmations, and before whom you recite them, you are like those adherents of certain religious sects who plaster their doctrines, or the name and sacred designation of Jesus the Christ, on billboards, paint them on rocks adjacent to public highways, and crudely letter them in white paint on railroad trestles.—X.

### Is Being An Introvert Harmful?

A Frater from the southern section of the United States, we believe a newcomer to our Forum, says: "I would like to know something more about the *introvert*. Is this mental state an act of Karma, or a result of habits formed in the present incarnation?"

Let us please understand that each daily act or experience during our lives has not been pre-meditated and laid out for us in advance. If Karma were to prescribe for our compensation all the joyful and baneful experiences which we have, and those which lie between the two extremes, we would be admitting that each of us was subject to an ordained fate. Certainly the Rosicrucian teachings, our own wills and reasoning faculties, would avail us little under such circumstances, for we could expect no freedom in a course of life decreed in advance for us.

The law of Karma is not a free intelligence, a mind that arbitrarily considers each individual and determines the consequences of his acts. It is an impersonal, inexorable law, as for example, the law of gravity and the laws of magnetism. Let us look at the matter in this light: Karma, or the law of compensation, is the principle that our thoughts, expressed as conduct, develop our lives

into a kind of polarity. Thus as we go about our affairs, if we are compassionate, helpful, constructive in a humanitarian way, tolerant, kind and understanding, and as unselfish as possible, we create within ourselves a capacity to draw back into ourselves, from life, a like compensation. If we think of ourselves, for example, as a vessel containing a liquid to its brim, then to the degree that we dispense this liquid, and the vessel becomes less full, to that extent may it again be filled. If we dispense from the vessel of our nature, violence, malice, hatred, jealousy, and the cause of suffering of others, the law of compensation then provides that we can draw or return to ourselves, into the vessel of our nature, a content of the same kind.

Consequently, Karma does not decree how we must spend our lives. Spend them we must, but by our own wills. If in the last incarnation we gave off such an attitude of mind or participated in such conduct as was contrary to Cosmic law, then we must draw back into our selves a like kind of experiences, until the balance has been reached. Conversely, if our deeds in the past were noble, there exists within us the capacity to draw that much joyful experience from out of life in return. We must, however, not fail to take into consideration our immediate conduct as well. If all were just as explained, each of us then would be only reaping the harvest of that planted in the past. The fact remains that we can alter our Karma by our individual thinking and acting. We can mitigate the effects of the law, just as we mitigate one natural law by the use of others in physical science.

For further example, if we have created for ourselves in a past incarnation the reward of happiness in this life, we nevertheless can oppose it by some voluntary act. We may resort to something which may be a weakness at the moment, and create a retribution for ourselves *right here and now*. We can attract ill health and misfortune to ourselves that are not the result of Karma, but the logical and natural consequence of cause and effect.

If a man resorts to some foolhardy act which his own better judgment in advance tells him is not necessary and is inadvisable, the result he suffers is not Karma but the establishing of such causes as produce the painful effects. Parents, therefore, often through carelessness or weakness in their own characters, inflict harm upon their children by a neglect of some kind which they, the parents, live to regret. For the child, it may be Karma; if so, he must purge his own nature, learn a lesson not realized in the past, before an adjustment can be made. If, on the other hand, the child is entitled to Cosmic reward, he will soon find ways and means of correcting and of

mastering, perhaps a little later in life, the handicap the parent created for him. If he patiently sets about to overcome the handicap, the child creates even a further reserve of beneficial Karma for himself in this or another life.

A test of whether what we experience as an adversity at present, is the result of Karma or our own or our parents' immediate acts, is our attitude toward it. If we are bitter, constantly lamenting, envious of the fortune of others, defiant, and inclined to lay responsibility upon everyone and everything rather than ourselves, then we are experiencing Karma. There is no rectitude in such an attitude. It connotes our Karma, and it is most indicative of why we are confronted by the adversity.

On the other hand, if we set about patiently to correct the condition, if we unreservedly analyze ourselves, and try to determine what may have contributed to our discomfiture, then we display by such an attitude that what we are experiencing is *not* Karma. We are then well on the way to discovering some immediate means of eliminating the undesired condition, or at least so mitigating it that it in no way ruins our lives. There is a difference between sincerely and diligently trying to remove some unfavorable condition, and on the other hand, being belligerent and spiteful about it.

It will be noticed that this Frater, in his question, presumes that being an *introvert* is some kind of affliction, something which at all costs should be removed as a stigma or a permanent oppressive. It is quite true that an *extreme introvert* is subnormal, and is at a disadvantage in life. Conversely, however, an *extreme extrovert* is likewise. Psychologically, an *introvert* is one who lives frequently in a world of his own mental creation and finds there pleasures and consolations which his own mind devises. The sensations of pleasure which he experiences are principally the stimuli of his own mental processes.

By comparison, an *extrovert* is one who must live outside of himself nearly continuously; that is, he can only be actuated to his satisfaction by external stimuli—the impressions received by his objective senses. He must at all times be where he can see, hear, and feel, for example, sensations originating in the material or external world about him. His activity is not mental; it is *physical*. He lacks the ability to arouse his own emotional self. Something or somebody must continuously do it for him if life is to be enjoyable for him. An *extrovert* is in near torture when he is obliged to be by himself. He can create no happiness for himself. His life must be filled with activities—apart from himself. He is the kind of individual who cannot swim in life. He must—

to get anywhere—always be in a fast moving current that sweeps him along.

An *extreme introvert*, on the other hand, borders on insanity. He may have schizophrenic tendencies. Such a type excludes himself from all society. He prefers at all times the company of himself to anyone else. The world of reality is far less real to him—and less exciting and gratifying—than the realm of his own imagination. Consequently, such an individual is incapable of self-care and meeting and adjusting himself to the problems of existence as they arise.

A perfect or ideal state, of course, would be where the individual was able to easily adjust himself to the demands of self and to the world equally. In other words, one who is free and easy in society, who enjoys the stimulus of his own objective senses, and yet resorts to meditation, to contemplation, and develops his inner powers as well.

The individual who is an *extrovert*, active among his fellows, even perhaps a leader, a speaker, and acting collectively, but who dislikes contemplation, is never a contributor of the great things of humanity. History records the acts of many celebrated extroverts—as leaders. It will be found, however, that the great contributions to society, as for example, in art, literature, science, philosophy and invention, came from those who were more inclined to *introduction*.

A man who is never alone with his own thoughts, and who does not deeply think and weigh values, is missing many worthwhile things of life. His life is superficial. A person inclined toward *introduction*, however, can mix with others and take a part in society, and usually his words will be listened to. He may never sweep people off their feet as an *extrovert* often does, but neither will he ever bore them. Further, one inclined toward *introduction* can find happiness wherever he is, for it lies within him. An *extrovert* must keep moving, must be with the crowds. His happiness lies always at the end of the rainbow which he is continually chasing. If, therefore, you are inclined toward *introduction*, be proud of it.

There is, however, a vast difference between *introduction* and an *inferiority complex*. If you shun people and the world, and if you are afraid to put yourself into competition with them, you are not an *introvert*. You are, perhaps, a victim of neurasthenia, possibly brought on by some nervous disorder which should be diagnosed by your physician or a psychiatrist. Loud, boastful, vain individuals with an unfounded sense of grandeur, are more than *extroverts*. Sometimes they are paranoics—a form of insanity. A differentiation must be established between the extremes, and a

normal inclination toward introversion or extroversion. The latter is perfectly proper, for we are all inclined toward one or the other.—X.

### Auras—Their Attraction and Repulsion

Fratres and Sorores are often confused by one of the fundamental laws of magnetism which also applies to the phenomenon of the human aura. This law is that "Like attracts unlike and repels like." Since a positive aura represents the spiritual aspect of an individual, his higher inclinations, the creative force of the individual, and the manifestations of an evolving personality, what occurs when two such positive polarities confront each other? Does the law still hold good? Will the two positive polarities oppose each other? Why should they not be attracted to each other instead, since they are inclined toward the same things? This does seem paradoxical or an inconsistency, doesn't it? So let us consider this problem at this Forum session.

As you will learn, the aura of the physical body is predominantly negative in polarity in comparison to that of the psychic body or inner self, which is predominantly positive. This is because the physical body is composed of spirit vibrations, as are all material things. Spirit, though consisting of positive and negative vibrations, is predominantly negative, because as matter, it manifests on the material plane.

However, the more we attune with the real part of ourselves, with the psychic self, the more positive our aura becomes in polarity. Consequently, some persons have a less negative aura than others, or in other words, it is more positive in polarity. Thus, where there are two negative auras and one is less in that polarity, the other stands in relation to it as of positive polarity. They are therefore drawn to each other by their magnetic opposite attraction. If the auras are alike in polarity, of course, they will repel each other.

What of two positive auras? Will they, by the same rule of "Like repels like and attracts unlike," repel each other? There are degrees of positiveness also. Thus two persons' auras may have a definite positive polarity in relation to a third person having a negative aura, but in relation to each other, one may be predominantly more positive. Consequently, they will be drawn together by that relative difference in their auras. On the other hand, where two auras have about the same degree of positiveness, opposition will occur. This repulsion, however, may not become violent. It may not cause the individual to resort to unethical or immoral conduct. It would, however, produce a discord and inharmony between them. Two persons having such strong positive

auras would not find the comfort, ease, and enjoyment in each other's company that they would experience in the presence of one having an opposite, receptive, or negative aura.

How then, we may ask, do we account for the fact that persons with the same high idealism, good health, and resorting to the development of their inner selves, are seemingly drawn together? Are not their auras positive in polarity, therefore should they not oppose each other? Such persons are unified only in the sense that together they are being drawn toward a common goal. In other words, the attraction is not between them as individuals, but is caused by an outside factor, an attraction outside of themselves. For a simple analogy: In experiments in magnetism, we find that two pieces of metal which have been magnetized so as to have a positive polarity, together may be attracted to the negative pole of a magnet. These positive pieces may be close together as they cling to the negative pole of the magnet, but they are not drawn to each other, but rather to the opposite polarity of the magnet, for which they have a common attraction.

For still another analogy: Rosicrucians meet in Chapters and Lodges. Certainly we may presume that the auras of many of these members are positive in polarity. Why do these individuals associate themselves together if their auras are positive in polarity? It is because of an external attraction which draws them, and which has naught to do with the radiations of each other's auras. They are seeking truth, knowledge, and more wisdom. Their minds, regardless of their auras, are negative in contrast to the positive abundance of the Rosicrucian teachings which they seek. Like the several pieces of metal of one polarity attracted to the opposite pole of a magnet, these individuals, these members, are not being drawn to each other because they are in the same Lodge or Chapter, but to a common attraction—the teachings of the Order.—X.

### The Danger (?) of Knowledge

A Frater of South Africa now addresses this Forum for the first time. He says: "The high explosives which man has invented, he has turned against himself in war. In fact, every bit of knowledge science gives the world, man uses to kill with and for the purpose of general mass murder. What will happen when men get the new knowledge we teach, and which will come from numerous other sources in the future—and with it a great power? Will man not exterminate himself, soul as well as body? Now he can only exterminate his body. In the majority of instances, the more brains a man has, the more he is able to defraud his neighbor. Give him more knowledge—and then what?"

The Frater, when he addressed these matters to this Forum, was obviously in a morose mood, affected at the moment by the horror known as war which has swept the world. There is, as we shall see, no occasion to attribute the cause of these conditions principally to knowledge, and therefore to disparage the attainment of wisdom.

There are two courses for the pursuit of knowledge. One is the field of science—the study of the *how* of natural phenomena. The discovery of these laws which cause the things of the world of reality to exist, whether they be planets, the aurora borealis, or the power of speech, is the function of science. Science analyzes the particulars, and thereby discovers the general or the operative laws by which they have existence. Science, unlike metaphysics, religion, mysticism, or moral philosophies, is not concerned with *why* things occur, or with the purpose which lies behind them, or how man shall evaluate them in relation to his own life. The ultimate end of science, it may be said, is to acquire a knowledge of the laws of nature, so that man may direct them to serve his ends. In this, science has admittedly succeeded.

The weak point in such a purpose is in what these ends of life shall be, toward which such knowledge should be directed. Shall they be to give man a material power so as to satisfy his appetites and desires at the cost of a moral sense? Shall they be to seek to get the utmost from life by using knowledge as an implement or a weapon, and without regard for man's fellows?

This question immediately precipitates us into the field of morals and ethics and the realm of spiritual thought. Such matters are not within the scope of physical science. Science's duty is not to tell us how to respect the laws of nature or why we should use them for constructive purposes only and for the evolution of the personality. Therefore, it is entirely improper to criticize science or to hold it responsible for the misapplication of those powerful laws of the universe which it has disclosed.

Fire, for analogy, is a phenomenon of nature. It can destroy, it can raze to the ground many useful and needed things. Likewise, it has been and is one of the greatest agencies for good which man has been permitted to discover. To enumerate even a partial list of its contributing functions would be impossible. It is obviously quite necessary, therefore, that fire must be controlled if it is to be useful. How it is directed, determines the effects it will produce. Therefore, let us hope that science will continue its contributions to civilization in revealing the basic laws behind what once were mysterious phenomena. It is for others to define the manner in which they shall be used.

Civilization, as I have had occasion to state before, is a process of *refinement*. The commonest example of civilization is the refinement of the external world, of the environment in which man exists. Civilization generally denotes a greater ease of life—more of the conveniences—a removal from the crude form of existence in which, for example, the beasts of the field and the forest live. It is the easing of the ways by which we must acquire sustenance. Thus, for example, high explosives, electricity, steel and iron, engines, motors, and chemicals, contribute to this outer *material refinement*.

Civilization has still another kind of refinement. It is the *refinement of the individual*. It is that culture which subdues the animalistic tendencies of man, which makes it possible for him to respond to his inner sensibilities, to give heed to his esthetic tastes and spiritual inclinations. These inner impulses are of a vibratory nature, or sensations which are far finer than the gross impulses of the appetites and the instincts.

It is only when civilization is fairly well established that we find this latter refinement being manifest in the arts and sculpture, in painting and poetry, philosophy, and the social sciences. A man who is constantly fighting, every conscious hour, for food, shelter, warmth, and the protection of his person, is so engrossed in the objective that the subjective impulses are almost imperceptible to him. It is as civilization refines the methods and means of living that leisure is provided. It is leisure that makes it possible for man to attune himself to and become conscious of the self within, and to distinguish between bodily desires and the urges of the soul.

It is quite apparent that any civilization which concerns itself principally with the *external refinement* is in a position to destroy itself. External refinement only, makes it possible for those instruments and processes which have been perfected by science to be ruthlessly used by man against man. The electricity that turns out useful products may turn out instruments of destruction as well. The explosives which loosen minerals from the bosom of the earth, deep in mines, may be used also to blast man from this plane of existence. The only restraint of this external refinement, the assurance that it will be used for the preservation of man, is the refinement of self.

A civilization which neglects esthetic and soul culture is doomed. A civilization with fine cities but with perverse human characters or citizens, is a failure. Consequently, while on the one hand physical science is rightly making such tremendous strides in the refinement of our environment and in the providing of more and more leisure, the science of right living and thinking, the de-

velopment of character and the expression of the inner self, must keep pace with it. We are rich in worldly attainments and poor in inner comprehension and self-discipline. An individual with high character will apply a power he may possess for the betterment of mankind, unselfishly. One of despicable character will use the same power for his appetitions only. This knowledge of natural law, or material science is but an instrument for man. It may be used as the individual will directs. One who has truly an awakened self, and has acquired moral discernment, will use the instrument rightly.

What the Rosicrucian Order is seeking to do—its very reason for existence—is to teach this second kind of knowledge, *this knowledge of self*, to make men responsive to the divine qualities of their own natures. Man should also have a knowledge of material things. That is why, in our Rosicrucian teachings, we include so many principles and laws of the basic sciences. That is why, as well, so many material scientists of the past and of the present were and are Rosicrucians. Thus we can see that no mundane knowledge is too powerful for man to have—if he has *complete* knowledge. A complete knowledge includes the understanding of his being. By that, we do not mean just anatomy, physiology, and those sciences which explain the structure of his body and the configurations of his organs. Rather, we mean also the knowledge which seeks to relate him to life, to orient him, to set him out in the proper direction. It should be a knowledge which has as its purpose also the interpretation of the voice of conscience, a defining of the higher sentiments of self, in such a manner as to point out to man his goal and the way he should spend his life.

Unfortunately, these *two kinds* of knowledge have not kept pace with each other. It is for that reason that science—that is, its contributions, its discoveries, and developments—is often used by men against mankind. People are often perplexed, and wonder how civilization can resort to such wars. Civilizations are incomplete. The masses of people have a refinement of their environment only. Most of them did not even contribute to bring about that refinement; they just indulge in it. Their homes may be ornate, their thoroughfares paved and brilliantly lighted, the darkness of night being dispelled. On the other hand, most of these masses, insofar as personal refinement is concerned, continue to dwell in the darkness of superstition and false beliefs, and are possessed of avarice and hatred as when they were barbarians. They walk in the bright light of the city streets, but the light of self, of understanding of self, is often nearly extinguished, so little is it regarded. Is it any wonder, therefore,

that men use the products of the external culture of civilization perversely—as in war?

Until there is a greater refinement of self, and more knowledge of the inner nature of man, we are doomed to greater and more disastrous wars. Material science will continue to advance, and it can be expected, therefore, that its fruits will often be utilized wrongly, bringing about greater and greater disasters known as war. This will continue until there is a general improvement of the characters of the peoples of the world.

This refinement of self—the other aspect of the dual nature of civilization—has been principally left in past centuries to the church. It is well recognized by intelligent people that the church has not kept abreast of material science. It has not made equally important contributions to civilization. Until the church revolutionizes itself, or perhaps it is better to say, *evolutionizes* itself, it will not make a greater appeal to man. It must bring forth in our future civilization individuals who can restrain and utilize correctly the material knowledge which will be theirs, or civilization will some day nearly, if not quite completely, eradicate itself. Movements such as the Rosicrucian Order are doing a great work in this direction, but it is understandable that their appeals cannot compete equally with those appeals to the appetites of the outer man which are more gross and compelling.

The Frater implies in his remarks that personal intelligence is often used by individuals to exploit their fellows. That is quite true, because the intelligence has become or is more concerned with temporal and worldly things, and there is not the *restraining influence of self*. When, however, an intelligent person is taught and trained from childhood, the responsibilities of self and moral discipline, and a strong character emerges, in such a person we find a humanitarian and a contributor to true civilization.—X.

#### Boosting "The Rosicrucian Forum"

We ask every reader of "The Rosicrucian Forum" to try to induce his or her fellow member to become a subscriber. "The Rosicrucian Forum" is not a commercial enterprise. The nominal subscription of \$1.75 per year is just sufficient to meet the actual expense of printing, envelopes, postage, and mail handling costs. It does not attempt to take into consideration the hours the Imperator and his two assistants give to the many articles it contains, nor even the time to proofread all the galleys before it is finally printed; nor does it take into consideration the Imperator's secretaries, and his assistants' stenographers, in taking down in shorthand and transcribing the articles.

The Imperator is happy to give his time to this publication, for it makes it possible to answer many questions more fully than he could attempt to do in specific correspondence to single individuals. However, we do feel that as many members as possible should be subscribers. The reading of the publication, we feel, would greatly enlighten them with respect to many points relative to the Rosicrucian teachings and about which possibly they had not given thought.

If it were possible, we would like to provide *free* to each member a copy of "The Rosicrucian Forum," but that could not be done at this time and under the present dues arrangement. The sum of a subscription for a whole year's issues is so small that it is within almost everyone's reach. Consequently, try to induce your fellow member to be one of *our Forum* circle. We are happy to say that very few of the several thousands of members who are subscribers have failed to renew their subscriptions, which speaks well for this publication.

Where you know a member would like to receive "The Rosicrucian Forum" and cannot afford it at the moment, if it is possible for you to do so, give him or her a *gift subscription*. Just send the Frater's or Soror's name and address, and the subscription amount for one year, namely \$1.75, and we will start the issues to him or her at once. A good way of arousing interest in "The Rosicrucian Forum" is to start discussing with another Frater or Soror an interesting topic that has appeared in one of the issues. When they inquire as to the source of your information, mention "The Rosicrucian Forum." Urge them to subscribe. Tell them the many good things you may have found within its pages.

Remember, if you do not ask questions of this Forum, we cannot answer. Therefore, we welcome your questions concerning the Rosicrucian teachings and philosophical topics. However, be judicious in your selection of questions. Select some that are not only of interest to you, but which you feel would have a general appeal to our other members as well. A rule for this is, if the questions are in any way related to the purpose and objects of Rosicrucianism, then naturally they would be of interest to our members.

When you are studying a monograph and it stimulates your mind, and a question comes to the fore of your consciousness which you think appropriate to be answered in this publication, send it at once to: The Rosicrucian Forum, AMORC, Rosicrucian Park, San Jose, California. Your question may not be answered in the very next issue, but if it is of the right kind, it most certainly will be in a future issue. We try, of course, to avoid repeating the same subjects in each issue.

Therefore, a question received now, and which was perhaps answered very recently, may be held a few months. You certainly have interesting questions. Maybe you have never expressed them. Do so now. Let us have them. We will try to fit them into some future issue.

You might further help us by occasionally letting us know what you like—or do not like—in both "The Rosicrucian Forum" and the "Rosicrucian Digest." Rosicrucian members, many of them at least, have developed the habit of expecting AMORC to be progressive, to make many improvements, and to accomplish worthy changes. Consequently, those things which we do, and which may be entirely new, are often just accepted by members—or in other words, taken for granted. If something goes wrong, as for example, issues are lost in the mail, or pages in their copies are misplaced, we are advised at once, as we should be. On the other hand, we also like to know, by an actual letter, not just tacit consent, that you approve of or enjoy what is being issued to you.

Please understand us aright. We are not soliciting approbation—we do not want that. We want to know, however, whether you like what is being done or what is being changed or added. When you take your "Rosicrucian Digest" out of the envelope, for example, and see an entirely new cover, you naturally examine it. Right then and there, you mentally find in it something responsive, something that is appealing to you, or you do not favor it in comparison to others which you have had from AMORC.

Let us know those opinions. Express your reactions to us. Does the cover contain that *eye appeal* which you think appropriate? Considerable effort, thought, and expense go into a change of the "Rosicrucian Digest" cover, for example. We wait anxiously after the first issue of the new cover to learn how our Fratres and Sorores, *our fellow members*, will accept it. The fact that you may not write and criticize or even mention the cover, of course, can be accepted as meaning that you approve—but we would much rather have you write and state what you think, *frankly*. So please do so.

The same applies to the articles that appear in the issues of the "Rosicrucian Digest." Many readers—a great many, of course—comment upon them, but also many do not. We might assume that no news from these latter many is good news. But is it? Write and say, "I like such and such articles. I do not like the article entitled (whatever it may be) that appeared in this or that issue." Your comments have a practical purpose. You help fashion our editorial policies—you help us make the selection of *your reading matter*.

The Rosicrucian Order, ever since its new cycle of activity in America, which was begun by Dr. H. Spencer Lewis, has prided itself upon designing, creating, and issuing the best in useful literature for its members. This has consisted of not only unique designs and illustrations, but effective portrayals, the manner in which a subject is presented—different presentations for different purposes. Furthermore, it has developed unique and helpful membership facilities. We can truthfully say, without any sense of vanity, that of all the organizations purporting to be mystical, philosophical, or occult, in North and South America, a comparison of our literature with theirs shows that AMORC has succeeded in its efforts to make its work outstanding. However, we repeat, your opinions guide us. So drop us a line from time to time, won't you, about these things?—X.

### About Books and Things

Have you not often said to yourself, "Just how would the ancients express the same thought which I have?" There are many classical sayings in Greek and Latin that have come down through the centuries. The reason why they have persevered in time is because they are truisms; that is, truths intuitively revealed. Consequently, they are concise and most effective in expressing an idea. Many of our modern writers, as well as students, resort to these classical quotations because no other words can be any more effective. Unless you are a student of Latin and Greek, these quotations are lost to you when you come across them in print. Often it is with a great deal of difficulty that you can locate a source book for the translation. To use such phrases continuously would be to assume the air of a pedagogue, which would be distasteful. Knowledge of them, however, and the occasional use of them, denote culture.

A book containing some of the most important and commonly used quotations, an anthology in fact, has been prepared by Frater John W. Lang. He has entitled his work, "Breviarium Philosophorum." The small and artistically bound book, printed in English, has its contents classified by subject, such as, for example, *Philosophy, Alchemy, Law, Music, Love, Initiates*, and other topics. A few of the hundreds of quotations are:

"Abeund studia in mores"—Pursuits influence character.

"Durante Causa durat effectus"—As long as the cause exists, will the effect last.

"Natura non facit saltum"—Nature does not skip.

"Nequidquam Sapit, qui sibi non sapit"—He is not wise, who has no benefit of his knowledge.

The preface to the little book is written by Dr. H. Spencer Lewis, a courtesy to the author. In this preface, Dr. Lewis says in part: "Here we have a book that is typical of what every lover of anthology and philosophy would appreciate and hold dear to his heart for years to come. It is a joy to read the various pages with their gems of wonderful thought, and there is a thrill associated with knowing and possessing and preserving a book into which has been put so much care and thought and personal manual labor, as well as mental labor."

This useful little anthology sells for but \$1.00 postpaid. It may be obtained from the Rosicrucian Supply Bureau, San Jose, California.

Certain of the back issues of "The Rosicrucian Forum" are absolutely out of stock. There are other issues of which we still have quite a number on hand. Those of our readers who would like a complete set of all of the copies of "The Rosicrucian Forum" up until the beginning of their subscription may obtain them, however. A Frater announces that he has the first ten years' issues of "The Rosicrucian Forum" and is disposed by necessity to sell them to Fratres or Sorores. If you are interested in obtaining a complete set, write us, and we will provide his name and address, and you may negotiate directly with him. If you wish separate copies of past issues, let us know what you would like to have, and we will tell you whether we have them in stock. We are also in a position to provide you with a list of all issues we still have in stock. They contain timeless articles, as they are founded upon truth, and still are as valuable from the standpoint of instruction as they were the day they were written.

What the Rosicrucians can do in strengthening will and morale, and helping an individual to adjust himself to rapidly changing circumstances, comes in a letter submitted by our good Frater Calcaño. Often individuals underestimate the value of the Rosicrucian teachings. They may see in them only a possibility of acquiring material things or learning how to acquire them. Inspiration, guidance, consolation—these qualities are to such persons of little value, and the fact that the teachings can provide them means nothing to them. Consequently, when they are confronted by adversity, and the material resources which they have accumulated are exhausted, they often become panic-stricken, do not know to whom to turn or upon what to depend. Furthermore, they often commit acts which are signs of great inner weakness. Frater Calcaño tells in his letter, which we will quote below, of the tremendous courage and resourcefulness of a Frater in his country, when confronted with almost unbelievable misfortunes. It was to the

Rosicrucian teachings that the Frater gave credit for his courage and his indomitable will. Frater Calcaño says in part:

"Our good Frater —— of the 9th Degree passed away on Friday, April 24, at 11 p. m. I have already given notice that his mail be discontinued. But at the same time I would like to tell you, because Frater ——, in life, was an outstanding example of the true Rosicrucian attitude. Long before contacting the Order our Frater began to suffer from a gangrenous disease and it was necessary to amputate his left foot. A few years after, his left lower leg and his left upper leg also were lost. Then his right foot, then his right lower leg. Our Frater was a professional musician. He was an exceptionally good bass player, but without his legs he could no longer stand to play his instrument, so he—without dismayed—started to learn the cello. He was about 40 years old at the time. You can imagine his financial difficulties during this period. He could earn nothing any longer with his string bass, and he could not yet earn anything with the cello. So he started to repair string instruments, and he was so clever and able with his hands that he won the name of being the best lutier in this country. He also mastered the cello and until his transition he was cellist in our symphonic orchestra and also a cello and bass teacher in our National School of Music (an official institution). Our Frater suffered all the time from such a painful disease as he had. Shortly after contacting our Order, he began to suffer in his left hand. For a few months he could not play. Surgeons said he was about to lose his fingers. But our Frater was confident in the Rosicrucian principles. Help from the Council of Solace, help from members here, and his own harmonious living and devotion did stop for the first time the ominous progress of the sickness. His hands were saved.

"He had, besides, many painful trials at home. He lost one of his two beloved sons, and suffered terrible hardships of every kind. In his life he had only three good things: the love of his good wife and remaining son, the Rosicrucian Order which was everything for him, and his music. Everything else was bitter sorrow and pain all the time. And yet, it was indeed glorious to meet our Frater. He was always smiling, happy in his resignation, optimistic, balanced, encouraging. Every member felt relieved and confident after talking with him. He set an unforgettable example for all of us. May the God of our hearts, after his higher Initiation, keep him in the holy abode he so magnificently earned for himself."

Allow me to quote, also, from a letter received from a Frater in the United States Army. He is one of many of our Fratres who are serving their

country at this time in one of the branches of the armed forces. You will note how he continues his Rosicrucian studies as best he can, even under the most unfavorable conditions, because of what they mean to him and what they have proved themselves to be to him. How crestfallen some Fratres and Sorores would feel after reading this letter, especially if they are those who write and say that they haven't *the time* to study and to keep up with the Rosicrucian teachings, or that they haven't *the privacy*, or the necessary *conveniences*. And yet such Fratres and Sorores are in civilian life, not in the Army or Navy and they are carrying on in their usual way. It goes to prove that we can find time, privacy, and convenience if we will to do so. What we put into the Rosicrucian studies in the form of sincerity, conscientious effort and application, determines how much we will get out of them, and how much value they will be to us in time of need. The Frater's letter reads in part:

"Sirs, to you there, it may sometimes seem as though some of us may not be making as much progress as you would like, but really, if you could see most of us in person, you could point us out from among the crowd, as Rosicrucians, because these new lessons are continually adding on to the previous lessons, a knowledge that is hard to forget, oh! so very hard! And probably we would manifest this new inheritance, by the way we would act and express ourselves, or how we would accept others' opinions, etc. And let me tell you, that although *we soldier boys* may not be able, physically, to perform some of the experiments, because of lack of privacy and expediency, we still have that undying interest and devotion to study and learn, and practice and live the Laws that are given to us. Even if the exercises are not practiced, they can be at least visualized, and then performed at a convenient time, but even at that, there is *much to be learned by reading*, and trying to fit these new truths to the occurrences of everyday living.

"Here we are in a new location, and the pattern of human behavior is still the same here as at the one that we left. People, as we gradually are finding out, live, talk, and love the same everywhere, and if we could touch the core of the *common* people, living in the so-called aggressor nations, we would find them worrying like us, and laughing like us, and notwithstanding tribulations and anxiety, just like we do, in regard to them. And because we are forced to try to clarify this world situation, with crude weapons of words and argument, we are aligned in opposite camps, we and they, and both of the human family.

"The late Dr. H. Spencer Lewis pointed it out so clear, in the book, 'The Secret Doctrines of

Jesus,' that if our teachings were to be sincerely studied by almost all of the human race, there could not and would not be any more such world upheavals as have paraded in world history in times past. These are some of the reflections that a person inevitably expresses, when he studies the lessons of Rosicrucianism, even though world politics is not in our sphere of study."—X.

### "Eliminating" The Ego

A Frater of Chicago rises to state to this Forum the following:

"The subject of *eliminating the ego* is mentioned in the early monographs. It causes more misunderstanding than any other topic, I believe. My experiences and observations indicate that few people seem to know what it means to eliminate the ego. Although I, myself, have not fully succeeded in this, I can safely say that I am gaining ground. My personal experiences prove that the elimination of the ego is one of the most important steps in the attainment of mastership over self, and could well be elaborated upon in the monographs."

First, let us answer the Frater by saying that the subject is dealt with much more fully in the higher degrees. His reference to this topic is founded upon the Neophyte monographs only.

Perhaps one of the initial steps to be taken to clarify this subject would be to change the title. Actually, what we seek to accomplish is not the elimination of the ego but rather, to eliminate the *individualizing* of it. We may say that psychologically and mystically the word *ego* is a synonym for self. The word has acquired many false meanings by improper common usage. The self or ego manifests as our *personality*, a part of our being.

Personality and individuality are frequently erroneously confused. The *individuality* is a distinction, a separateness which is associated with your objective mannerisms, characteristics, and your personal appearance. The accent of your voice, the gestures you make with your hands, the kind of clothes you wear, the color of your eyes and skin—all of these constitute your individuality.

Most certainly they are not the real you—the person—the personality. If they were, let us see what would happen. If you were confronted with someone who dressed as you do, who looked enough like you to be your identical twin, your individuality would have disappeared. How would you know whether you were yourself or the other person? Personality would designate the difference. The way you thought, your innermost conceptions, your moral values, your reactions to your inner feelings, your defining of

the urges of self, these as a substance, as a whole, are your personality. Personality is the reflection of the soul, of the self. You can change your individuality as quickly as you can change your clothes, but you do not change self.

Individuality, since it is a material, objective quality, can be and often is quite distinct. The personality may at times also appear distinct, but since it is a manifestation of the self or ego, it is not really independent or separate. The ego or self within us is of the *universal soul force*. It is not a segment broken off from a Cosmic whole and implanted within us. It is merely the diffusion of the soul force through our physical being.

If we, for analogy, cause a beam of bright sunlight to fall upon a prism, what occurs? The white light is *diffused* into all of the colors of the spectrum. Red certainly seems visibly to be quite distinct from blue, for example. We know, however, that the prism is causing this manifestation, and that neither red nor blue can be separated in absolute independence from the white sunlight. Their respective qualities are part of and one with the sunlight. Similarly, the many personalities of humanity are not separate, but rather different aspects of the one same soul force that pervades all mankind and the Cosmic.

When we think of *self* as being something independent in existence, and when we think of the inclinations of *self* as having originated just within our physical beings and without having been influenced by the Universal Soul, we are certainly resorting to false reasoning. Therefore, when we say "I am inclined to this or that," if we mean inwardly there is an inclination of *self* to do this or that, that we are being Cosmically motivated by the soul force, it is certainly not you, a separate thing in the universe, that are so inclined.

This really adduces the old philosophical question as to *how free is man*. Our wills are not free. All of our desires are motivated because of the kind of being which we are; they follow from our motive. A baby cannot avoid crying for milk; an ill person cannot avoid seeking relief from distress. You were given *will power*, and so you are compelled to use it. Is using something which we have to use, an example of freedom? A man may say: "I have the power to choose between several things which I need, or which I desire." This in itself, however, is an admission that he is not an absolutely independent being. First, if he needs things, or if he has inherent desires, as we all do, he is not free. Second, he must choose or he cannot acquire what he needs, or satisfy his desires. So there again he is not free. There is a marked distinction between selecting and absolute *freedom*. A condemned

man may elect to be hanged instead of electrocuted. He has exercised choice, but certainly by no means would we say he was free. There are no free agents in the universe. The human mind is no exception.

Spinoza, eminent philosopher, in his doctrines of human bondage and salvation, pointed out that man can be free from the evanescent passions or the unreliable appeals of the material world by turning his consciousness within to the higher impulses of God. However, this again is a mere shifting of obligation; it is not an absolute independence.

We cannot and should not attempt to eliminate ego, to crush the self within. We should, however, as much as possible, cease attributing our arbitrary objective decisions to it, and making it appear as though the self or ego were absolutely independent. Stop saying, for example, "I think that this or that is good," as though your individual, objective decisions make a thing actually good or bad. If from within, the ego, the self, has Cosmically determined for you what is good, that is, what is beneficial and proper, it is not a decision which you as an individual have made, but rather, it is one the self, *a part of the whole*, has made. The Universal Soul, in other words, has determined it.

To use the term I, which represents the ego, as though its conduct rose and set solely within you as a separate being, is improper. Unfortunately, there is no adequate word to use to distinguish those individual decisions, those acts and thoughts originating in the objective part of our being, as apart from those of the ego. Thus we use the word "I" to mean ego or self one moment, and the next, we use it to designate the physical body and its effects.

As said in one of our monographs, we must try to stop *individualizing* the ego. If you are going to a lecture, try not to say "I am going to the lecture" but rather, say "We or several of us are going." If you are going to a lecture, in fact, the whole Cosmic force will be represented at the lecture, because the ego in you is not a separate entity but a manifestation of the Universal Soul. In other words, the "I" or ego which you are, will not be truly going alone.

Frequently we use the term "I" in connection with mistakes we make, as violation of Cosmic laws, as though the ego—the reflection of the soul within us—was responsible. The soul and its ego can commit no wrong. It can make no mistake. So how erroneous it is to say "I made a mistake." Objectively we can wrongly interpret the soul wisdom within us, and resort to erroneous acts. That, however, is not the result of the ego, but of the objective nature, and consequently, to say "I have wrongly done this or that" is obviously

improper. We should, therefore (and this is a reiteration) avoid as much as possible the improper use of "I." Think before you say it. If the manner in which you are to use the "I" does not truly depict the qualities and functions of the ego, try to substitute another word. Where no substitution is possible, then use it with reservation as we all must do at times.

In connection with this subject, it is brought out that man truly is not a possessor of anything. We say that we *own* this or that. This ownership or acquisition of property rights in things is a man-made arrangement. It does not exist Cosmically. Cosmically we cannot own a thing because we are constantly indebted, mortgaged if you wish to use that term, to the source of our existence. If man could pay for his life, if he could pay for the blessings of nature, and buy and control the laws of nature, he would no longer be under obligation. From then on, he rightly could say: "This is absolutely mine; I owe no one nor anything for it." When we buy a commodity and pay the price that mankind has established for it, our ownership extends no farther than the realm of society.

The Cosmic has provided all of the things of which every article is composed. It has also provided the intelligence of the workmen, craftsmen, and inventors who gave it its physical design and form. No man—in all of the series of separate transactions by which the raw materials were paid for at the mine or field, and the finished product was paid for at the factory or sales room—ever paid or could pay the Cosmic for placing the elements in the earth. Furthermore, God was never recompensed for conceiving the human minds which in turn devised the commodity. We pay each other for the privilege of the use of the advantages of this earth to man. We have never compensated God or the Cosmic. Therefore, Cosmically, we do not have an absolute ownership in things, because our Cosmic obligation is never revoked.—X.

### Strange Subjective Phenomenon

A Soror in California now addresses this Forum. She says: "My hobby is the study of human nature. I find that a pictured resemblance of a person brings out certain points not always noticed when addressing the individual personally. A framed picture of one whom I greatly respected stands on a small table in the little private corner of my living room, where my study hours are kept. It became a habit, one enjoyed by the inner self no less than by the outer reasoning self, to address some questions to this pictured resemblance and try to understand the mental reactions to that question I would perceive, as if the

photograph were really answering. I am very sure that my particular answers or the directions I receive are true ones. However, I value your opinion on this matter."

This is rather a common practice, though it is not often admitted by the adherents. It is one that has been indulged by primitive peoples as well. Among primitive peoples, it is common for them to take their problems into their temples and shrines and submit them to an idol or an image of their god. The presentation of the problem is perhaps in the form of an entreaty, a vocative prayer, concluding with the imploration that some sign be given as to the disposition of their request. This waiting for and observing signs from the gods is called *theophany*. It consists of the belief in material manifestations by a deity, such as a word spoken, or an act, or the god's appearance in some form. The rites of some primitive religions prescribe just what might be expected by the votaries as a sign of consent or disapproval, in response to the request made in the prayer. Frequently, cozenage was practiced; that is, the shaman or priest would surreptitiously cause a sign to be given in such a manner that it appeared as a reply from the idol or image.

What is known technically in psychical research as *cryptesthesia* also plays an important part in such practices as these. Cryptesthesia is the perception of facts or the acquisition of a knowledge by means other than through the physical senses. A person, for example, may have a very important personal decision to make. The decision may involve a struggle with his own conscience. Objectively he may wish to do a certain thing. As he reasons, he can find in his contemplated acts nothing which can be defined as illegal, immoral, or unethical, or any reason why he should not proceed. In other words, by ratiocination he seems justified in going ahead. However, there is just enough immanent restraint to cause him to feel that he should bring the matter before some other decisive influence, or to the attention of some authority.

If it is a matter he is disinclined to discuss with another individual, he is most likely disposed to put himself in an environment which is conducive to strengthening the sentiments of self, so that at least he will be *honest with himself*. Therefore, under such circumstances, he may go to a cathedral and sit in meditation, or in his *home sanctum*. Again, he may walk along the side of some forest stream or sit before a shrine, or gaze upon the photograph of a beloved personality. Whatever he is accustomed to consider most reverential and  *inspirational* is the method he will use. If it is the latter, as he gazes upon the photograph he will frequently find in the expression of the eyes or the lips or the lines of the face, what

he will conceive to be a look of disapproval or approval of his contemplated acts.

Does this phenomenon actually occur in the photograph as a physical reality? Our answer is *assuredly not*. To think otherwise would be to indulge a superstitious belief. What we see in the face is what we want to see. It is the reflection of a previously established decision of the subjective mind.

Objectively, our desire may be contrary to our *subjective inclination*. The objective inclinations, however, are usually the most dominant. We can nearly always, and often do, easily suppress the subjective impulses—wrongly, many times. When, however, the subjective restraint is sufficiently strong to cause an individual to meditate upon his course of action, or to look upon a photograph in the manner described above, the subjective impulse is then given further efficacy by being objectified. In other words, by gazing upon the photograph, the individual waits and expects some visible sign, some expression to appear on the face. The subjective restraint causes the individual to *imagine* that he sees that expression occur in the photograph, which confirms his subjective inclinations. Once he imagines he sees it, his whole objective decision and reasoning is changed with respect to the matter. We all know that our objective thinking is principally influenced by our empirical perceptions. What the individual *thinks he sees* in the photograph, therefore, does more to fashion his ultimate decision than could the subjective mind do otherwise.

The unfortunate part of such experiences is that most individuals who have them do not realize that such decisions are influenced by their own inner self—their own psychic being. The Soror who has addressed our Forum about this matter is *an exception*, for she said, "It becomes a habit, one enjoyed by the *inner self* no less than by the outer reasoning self."

If we know that the decision is caused by the inner self and that the fetish—the photograph in this instance—is not the real factor in bringing forth our decision, why then resort to such a means? The individual resorts to these practices to give strength to the impulses of the inner self. When there is a struggle between the reasoning mind and the subjective mind or self, the power is frequently on the side of the reasoning mind, by force of habit, and because of our long early dependence upon it. We, as Rosicrucians, are trying to overcome that habit and to become more receptive to the inner dictation. Other persons, until they find the means of being self-victorious in these matters, resort to the psychological processes we have described, and which amount to a fetishism and a kind of *auto-suggestion*.

Thousands of persons experience *monitions*, that is, advice and counsel that come from within, but unfortunately they often do not correctly orient it, and they associate the point of origin with some external agency. Environment is an example. Environment plays a tremendous part in acquiring intuitive knowledge, in helping to establish a flow of creative ideas, and in aiding us to reach profound conceptions. At first, we may find that there is actually something about our surroundings, some thing or condition in them, conducive to relaxation and to ease. It may be a picture that we like to gaze upon, the effect of a stained-glass window, an unusual photograph, or the playing of a special musical number. Whatever it is, we find our greatest inspiration under such conditions. It is because we have been so placed at ease by them that we become easily attuned with self, that the self is liberated. The objective side of man is withheld for the time.

However, the conditions, the environment, do not contribute the knowledge which we receive under such circumstances; rather, they stimulate the self, which causes them. The individual, consequently, must be careful to understand this and not put his faith in the things of his environment, in any object or substance, so as to make of it a fetish or an amulet. He must always be cautious that he does not develop the habit of thinking that he cannot do his best work or his most profound thinking except when surrounded by certain particular conditions, or else he may become a slave to an environment.—X.

### Must Animals Suffer?

Here is an interesting question for discussion in our Forum meeting this morning. One of our Sorores in a western state asks, "Why must animals suffer cold, hunger, and thirst? Of all things this seems to me the most heartbreaking and hardest to understand."

As we analyze this question, we must keep in mind the natural instincts of all forms of life, especially the instinct of self-preservation that expresses itself so strongly in all classifications of animal life. This instinct is one of nature's gifts not only to the animal kingdom but to plant life as well. For instance, look how a plant will follow the sun in an effort to receive an abundance of sunlight necessary to its preservation. Plants that are, through error, placed in the shade will even turn the corner of a building in order to receive the much-needed rays of the sun. This is in effect an expression of the instinct of self-preservation.

In the beginning when the genus homo was not much further along in mental development than the lower forms of animal life, he too functioned for one purpose alone—to keep his body alive, to protect himself from the larger and more powerful beings that roamed the hills and fields where man made his bed for the night. Man's only means of keeping alive was tracking down and killing the smaller animals that were weaker than himself. He still does this. Man has proven to be the most powerful of the entire animal world, not in blood and brawn, but in mentality. Thus he has been able to conquer the entire world. He has used his cunning and reasoning ability to subdue his natural enemies and at the same time quiet the pangs of hunger that even in our modern, civilized world will drive a normal, well-educated person to dishonesty and crime.

When life was brought into existence, it was necessary to include a means of maintaining it. Thus the animals in the cold climates develop great layers of fat and huge, shaggy coats. They hibernate in caves, dens, and holes in the ground during the winter months in order to keep warm and survive the intense cold of sub-zero weather. We cannot say that such animals are suffering cold, hunger, and thirst. Their natural instincts have resulted in their locating a warm, dry place for the hibernating period. The normal function of their glands has resulted in an abundance of hair growth and the development of fatty tissue, which supplies food during the winter months. When the spring arrives and the snows thaw, these animals come out of hiding. They have lost their fatty tissue. They begin to shed their shaggy coats. They are hungry and therefore seek food and drink in those locations where the natural instincts indicate it will be found.

Upon close examination, it will be noted that these animals are none the worse for wear and probably have not suffered nearly to the extent that man would have suffered under the same conditions. In fact, man could not follow such a procedure of self-protection because of the great difference in the structure of his body. Man must use other means of protecting himself from cold, hunger, and thirst. Great famines have caused tremendous suffering to countless thousands of human beings who have found themselves unprepared and unable to protect themselves from such catastrophes. This very day whole nations in war-torn Europe are facing starvation and need of the very necessities of life. Surely this fact is just as heartbreaking and hard to understand as the suffering of the lower animal life.

But our question this morning would seem to imply that such suffering of animals is a part of the Cosmic scheme of things. It would seem to

imply that God so decreed it. This, however, is not true. God has given to all forms of life the attributes of self-preservation and protection. Man, the highest form of life of which we know, has his ability to think and reason; thus he is able to protect himself from the elements as well as from stronger and more powerful creatures. The rattlesnake has his weapon of defense, consisting of fangs that connect to poison glands. The deer is gifted with a certain cunning, but more important is his fleetness and his coloring, which is much the same as the brush in which he hides from those who would prey upon him. These animals do not suffer from cold, hunger, and thirst, for even in severe weather they have the instinct to travel to places where they will find food and drink. Consider for a moment the migrating birds. They have certain natural enemies that prey upon them, but they are swift in their flight and usually elude their enemies. Their natural instincts take them to the warm south in the wintertime where food and drink are plentiful; therefore they do not suffer from cold and hunger. At one time in the history of man the human animal also migrated to warmer climates where he would find game plentiful and vegetation thriving. Later on when he learned through the application of his higher intelligence to store his food and water and to build houses to keep him warm, he no longer found it necessary to move about in search of his life's sustenance.

There is still another side to this thought, "Why do animals suffer cold, hunger, and thirst?" It, too, gives consideration to the part man has played in the natural lives of the lesser animals. Man in his effort to conquer the animal world has domesticated many that were previously wild animals—the cow, the horse, the dog, the house cat, and the hog, which was at one time the wild boar. These latter will revert to the wild state quickly if turned into the woods.

It is perhaps true that many domesticated animals suffer at times, but this is not a decree of God; it is a man-made condition. Man has taken these animals out of their natural habitats; he has changed the conditions under which they normally live. He has housed the horse and cow; thus they have lost their normal resistance to cold and tempest. These animals must be carefully watched for disease to which they are now subject.

The average small dog that has been turned into a house pet and a "bench-show dog" could no more care for itself than could a new-born baby. A natural hunter, on the other hand, will do quite well for a while if he is left out in the open fields and woods. If he is brought into the city where he can find no food except in garbage cans, he will eventually suffer malnutrition and a whole string of complications. Man is responsible for all of this. Nature did not do it.

Since man has domesticated the animals, it is up to him to care for them. If he does not, then he most certainly will suffer the consequences and will build for himself a Karmic debt of a greater degree than any act he may perform against his fellow man. Fortunately, in this modern civilization the majority of people love and enjoy the companionship of animals such as dogs and horses. We have come to learn that they express a loyalty and love that is even rare in man. A dog will give its life for its master; few men will give their lives for their dogs. A dog will pine away upon the transition of its master. Man will be sad for a while but will eventually find a new dog.

An interesting point in regard to man's domestication and training of animals is that originally it came, not from love of the animal, but rather from purely selfish reasons. Man noticed that the hunting dog could scare up and kill game much better than he, so he set about to capture and train the dog to hunt for him. Man found that the horse could be controlled and forced to go in any direction; thus he captured him and taught him to carry a burden upon his back. The same was true with a cow. It was easier to tie the cow in a near-by field than to chase it all over the countryside to get its milk.

By such actions man prevented the various animals from following their natural desires for food, drink, and protection from the cold. It is now up to man to carry on and care for these animals. Originally his action was selfish and far from altruistic. It is so even to this day, for if nothing more, man derives pleasure and joy from the loyal companionship of his dog, his cat, or other animal he may have chosen for his pet. The suffering of animals is seen to be confined to those that have been domesticated. It is therefore man's responsibility. Nature has aided the animal to prevent suffering rather than forcing it upon him as a natural burden of life.

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# The ROSICRUCIAN FORUM

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## ODE TO GOD

. . . In its sublime research, philosophy  
May measure out the ocean-deep—may count  
The sands or the sun's rays—but, God! for Thee  
There is no weight nor measure;—none can mount  
Up to Thy mysteries; Reason's brightest spark,  
Though kindled by Thy light, in vain would try  
To trace Thy counsels, infinite and dark;  
And thought is lost ere thought can soar so high,  
Even like past moments in eternity. . . . .

The chain of being is complete in me;  
In me is matter's last gradation lost,  
And the next step is spirit—Deity!  
I can command the lightning and am dust!  
A monarch, and a slave;—a worm, a god!  
Whence came I here, and how? so marvelously  
Constructed and conceived? unknown!—this clod  
Lives surely through some higher energy;  
For from itself it could not be!

Creator, yes! Thy wisdom and Thy word  
Created me! Thou source of life and good!  
Thou spirit of my spirit, and my Lord!  
Thy light, Thy love, in their bright plenitude  
Filled me with an immortal soul, to spring  
Over the abyss of death; and bade it wear  
The garments of eternal day, and wing  
Its heavenly flight beyond this little sphere  
Even to its source—to Thee—its Author there.

—Gavriel Romanovitch Dershavin.

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## Greetings!



DEAR FRATRES AND SORORES:

What are the dangers the individual not in combat or liable to combat confronts in the present world-wide conflict? This is a question seriously contemplated by many persons who hesitate to express it. Present events have already proven that the non-combatant often has suffered equally with the warrior in a physical sense. Historically it is a false assumption that today, for the first time in the sanguinary annals of war, man has intentionally sought to strike behind the lines of conflict at the helpless non-combatants. Rather, it should be said that from the *military viewpoint* it is the first time that he has been so successful at this operation upon a large scale.

It has long been a sound military theory that war can go on indefinitely if the bases of supply and the industrial army behind the warriors can remain intact. Obviously the best trained army in the field will fail if its sources of food and equipment behind it are destroyed, not to mention its demoralization, if it learns that that which it is fighting for has been decimated. One only needs to refresh his memory on the military campaigns of Sennacherib, King of Assyria about 681 B. C., to reveal how even that ancient sought to flank his enemy's armies in the field and strike back of them at the granaries and capture the women and children, and thus bring the foe to their knees. Such methods more often failed, only because a strong force could prevent the break through. Today, air power and well organized sabotage succeeded, in the behind the lines attack, where the ancient military geniuses failed.

War may start out upon a plane of "ethics," but usually, as the campaign becomes more intense, it reverts to its palmary basis of "victory at any price." Historians have a pleasant way of glamorizing war, perhaps by emphasizing the end attained, which often, to the reason, seems to justify it. Either their ignorance or intentional omission conceals the methods which were often used by past notable heroes to accomplish their ends. Consequently, it is sheer stupidity for anyone to "romance" about war, or to surround it with an atmosphere of decency or "nicety." War is what Sherman said it was. Therefore, no nations participating in a life-and-death struggle can—or do—resort to chivalry. Chivalry consists of that humanitarian quality of considering the other fellow. When an adversary has his fingers tightly clenched about your throat and the point of a dagger at your heart, just how much can you afford to concede to him? At least, this is the atti-

tude of those whose responsibility it is to prosecute the war.

This attitude is brought home forcefully, in fact engendered in the consciousness of the soldier on the front line, in a very brief time by the realism of the circumstances which he confronts. The non-combatant who stands watching his home consumed by fire, the result of a ravishing air raid, while perhaps the mangled body of his small daughter lies at his feet, is also quite aware of an instinctive urge to retaliate in *any way*. The result, from a strictly military point of view, is that the soldier's morale becomes higher. Conditions require that his morale be that attitude of mind conducive to fighting, namely, that he display a belligerency toward the enemy. Furthermore, the non-combatant whom the flames of war have seared, as in the analogy above, becomes by the experience a more ardent supporter of the behind-the-lines campaign. He develops an "I'll do my darndest to get even" spirit.

The function of war is destructive, whether it is an offensive or defensive one. No matter how idealistic the end sought, no war is won except by the power which causes the greatest destruction of the lives and resources of its enemies. It is impossible to expect war to be anything else but of such a nature. It becomes, therefore, not a question of having a "nice" war, but rather, of avoiding any war. However, once a nation is obliged to enter war, as we are, it must accept it with all of its horrors. *There is no compromise.* Either civilization develops a substitute for war, or it must endure it for what it is. Consequently, when war descends, rests upon a people or a nation as an evil cloak, it is too late to lament that attitude of mind which by necessity comes from it.

It is to be expected that certain writers of the press, and of monthly publications, and speakers in radio broadcasts who are professional propagandists, will stimulate and disseminate ideas of *hatred, retaliation, and revenge*. Psychologically, these ideas are essential to inculcating that fury and passion which must be so that one can destroy, and as we have said, war is rooted in destruction. It seems brutal, bestial, that we must expect such doctrines to be extant, but they are the attributes of war, just as pain and death are the consequence of disease.

From a mystical conception, it is foolhardy, on the one hand, to believe war necessary, and to loyally, patriotically, wish to support our government in it, and, on the other hand, hope to remove from it that *sting* upon which war depends

for its successful culmination. We are deep within in a war, which no matter how you look upon the struggle, is survival for those principles which the majority of peoples in America and its allies conceive to be right. Therefore, we must expect to be encouraged to hate those who, it is declared, promulgated the conflict, and further, to hold no method or acts in actual conflict in abeyance, which will conclude the war victoriously for our nation and its allies.

From the point of view of war psychology, such propaganda is fundamentally essential. You cannot not fight a man you love; you cannot kill the people of a nation which has committed wrongs against you unless your passions are aroused with great intensity. That one is expected to feel this way is most deplorable, it is admitted. That humans should harbor such thoughts is contrary to every religious and mystical precept—but so is war. If we have allowed international conditions to reach such a point of confusion that war develops, then these conditions follow as a natural consequence, just as day follows the appearance of the sun.

The greatest danger to the non-combatant is the psychological effect upon his mind, upon his thinking, and his attitude toward peoples, which will remain with him long after the war. Now as Rosicrucians, we can generalize our feelings in such a way that we do not lessen our sincere desire to help our respective nations in their hour of peril, and yet, not embitter our souls and become entirely carnal. In other words, unfortunately, many individuals have to personalize their feelings, just as they personalize their God. They cannot intentionally dislike or hate just a principle, a method, a policy, or a system. It is impossible for them to become aroused over an inanimate, vague generality. They must always reduce these things to material forms, *principally people*. Each of you knows how some individuals will manifest a hatred toward any person associated with some activity which they dislike, whether that person has personally brought them an injury or not.

Consequently, we find today persons who do not vent their hate upon the political systems and groups which have precipitated them into the present war, but rather, they have developed a personal hatred toward all peoples of the nationality or of the race associated with the political system. It is not uncommon to hear people refer with intense hatred to the Japanese, as a race or as a people, as "bandy-legged," "slant-eyed," "monkey-faced," etc. Such is a misplaced hatred. It is a venom that is most dangerous, for it holds a race and a people as a whole responsible for what a few or a party have committed as a gross wrong.

Japan as a nation was *very wrong* in the commission of many of her acts which have involved America in war, and this country, therefore, is justified in looking upon Japan as an enemy and as a foe. However, the disparaging of a people, that is, their physical proportions and their appearance, is child-like and unwarranted. To criticize the physical appearance of any race implies a racial superiority on the part of those doing the criticizing. After all, is not this just one of the reasons why the Allies are engaged in war, namely, to do away with the false conception that one race is more God-like than another?

The danger the average citizen faces today as a non-combatant, we repeat, is that his hatred will become personal, rather than impersonal. Hatred cannot be turned off and on like a water faucet. When the Allies are victorious, as they eventually will be, and the systems against which they have fought have been destroyed, if the peoples have nurtured a personal racial hatred in their consciousness, such will continue long after the peace conferences. The ebullience of that hatred may become the cause of future racial wars at a time toward which we now look for continuous peace.

The systems against which we fight are wrong, at least that is the way we now see them with our present understanding. It is these political structures which are our foes, and they should and must be defeated, and we must have that feeling toward them that we have toward all wrong. But certainly we should not display a hatred toward every man, woman, and child who lives under the yoke of those systems. In other words, they should not be disparaged as human beings. Rosicrucians, generalize, *not personalize*, your feelings.

Fraternally,

RALPH M. LEWIS,  
*Imperator.*

### Frozen Foods

Frozen foods have become exceedingly popular during the past two or three years. They are now used abundantly throughout the entire United States, especially in the Northern and Eastern cities where it is difficult to obtain fresh vegetables during the winter months. Even here in California practically all of the markets have a frozen-food refrigerator. These frozen vegetables are attractively packaged, and since they are prepared for immediate use, have become a real labor saver for the housewife.

It is natural that our Sorores would write to us asking our opinion of frozen foods. Typical of such questions is this one from a Soror in the East: "For practical reasons I have been using quite a few of the frozen foods and should like

to know whether or not to continue to do so. Can you tell me whether the spiritual properties are destroyed in the process of freezing?"

This and similar questions are worthy of our attention here in the Forum. Let us therefore consider this matter for a few minutes. The vegetables we eat restore to the physical body much of the chemical and mineral elements that are used up in the process of daily living. Green salads are highly recommended because of their abundance of mineral content. Sometimes much of the food value is lost through cooking vegetables, and thus the heavy meal of the day should include a certain amount of fresh green stuff.

The question in our minds is whether or not anything is destroyed by freezing these vegetables for future consumption. Perhaps we can take a clue from the laboratory of the biologist or from the chemistry laboratory of a concentrated-food manufacturer. When it is desirable to study the action of a certain culture, the technician goes to the refrigerator and brings out a test tube. If it is examined immediately, it will be seen that the culture is in a state of rest. To the untrained it may seem that the life within the tube is dead. But gradually as the tube warms up and reaches room temperature or higher, a complete change takes place, and the contents of the test tube can be seen teeming with life. We realize that under the cold temperature the culture was at rest, as though asleep. We would call it a state of quiescence or suspended animation. When the tube is warmed up, however, the culture virtually comes back to life. It continues its process of assimilating, growing, and reproducing itself by cell division.

Now if the researcher desires to destroy the test-tube contents, he does not put them back into the refrigerator, but rather he subjects them to great heat. Heat will destroy the life in the tube; cold will merely stop the process of germination and growth. This is why it is necessary to keep milk, eggs, and other types of food in a refrigerator. If milk becomes warm, it will sour because of the germination of the bacteria in it. You can freeze the milk in the bottle and keep it indefinitely. It will not sour when thawed unless it is permitted to warm up too rapidly.

In the cold climates of the North, it is still a common practice of the farmer to freeze meat in the fall for use throughout the winter and spring. When he desires a piece of meat, he simply goes out to the icehouse and saws off whatever he wants, takes it back to his kitchen, and thaws it out before cooking. Incidentally, such meat is far more tender and tasty than fresh meat.

Experimentation has shown that the same thing can be done with fresh vegetables if they are properly packaged before putting them in the refrigerator. They may be stored for many months with no apparent harm. Upon chemical analysis they are found to be unchanged and just as nourishing as when first packed.

In order to destroy the spiritual property of a food it is necessary to destroy the chemical and mineral properties as well. Intense heat for a long period of time will do this, but cold, on the other hand, will preserve it. Those of our Fratres and Sorores who wish to use frozen vegetables on the table may do so without concern for the loss of food value.

### The Intuitive Urge

"The intuitive urge" is a phrase that all of you have heard many times in our Forum as well as read in articles in the "Rosicrucian Digest." Perhaps you may feel it is becoming a boring subject. The fact of the matter is, it can never become a bore to the student of mysticism. There are so many interesting ways in which so-called intuition manifests.

A Frater asks, "How is the intuitive urge best recognized?" He states that he has found upon analysis that what he thought was intuition was not, and that he has failed to realize a true intuitive urge until it was too late to benefit by it.

It is easy to believe that almost all of us have had this same experience. How often it happens that we are forced to say, "If I had only followed up that hunch, everything would have turned out all right." Or perhaps we have been forced to think, "I was sure my action would be for the best since I was following an apparent Cosmic urge." We are forced to admit by these experiences that it is sometimes difficult to distinguish a real urge from a decision which is the result of cold, objective reasoning.

Although it has been explained many times, it is possible that some of you do not realize that true intuition is a function of the Cosmic Consciousness. In other words, it is one of the many ways in which Cosmic Consciousness manifests. If you will keep this fact constantly before you, you will gradually overcome the tendency to worry because of failure to develop the intuition. You will then concern yourself with the development of Cosmic Consciousness instead. You will realize that with such development of Cosmic Consciousness will come a natural use of the intuition.

Intuition is not something that will manifest after careful, logical, objective thought and reasoning. It is a spontaneous thought or idea that will break in upon your consciousness even during the process of trying to think your way out

of a problem or situation. Sometimes the intuitive urge seems fantastic and unreasonable. Sometimes it seems to have no place in the picture of our objective thoughts. However, if it is truly an intuitive urge, no logical thought will reason it away. It will keep coming back time and time again and will even pound at us when we are carrying out action contrary to it. This is an occasion when we perhaps will regret not following the "hunch."

Due no doubt to a simple experiment given very early in the Rosicrucian work, the average member has a wrong impression of the use of intuition. The result is that he becomes discouraged with his attempts to stimulate and awaken this dormant faculty of the subjective consciousness. This simple experiment is the one that suggests that the member ask questions of the inner self and pause a moment in his thinking, awaiting an intuitive answer. This experiment has a very important purpose. It is to force the student to become aware of the fact that he has an inner self that can be relied upon in emergencies. It forces the student to relax his objective mind for a moment or two and seek help through meditation. The simple questions that are used such as asking for the correct time of day are incidental to the exercise. The answers received are of little consequence, for after all it is still a simple matter to look at a watch when one desires to know what time it is. The act of doing the exercise, however, has a far-reaching effect upon the development of Cosmic Consciousness. It trains one through practice to develop the habit of calling upon the inner voice for help and assistance. If the habit is formed in the simple, unimportant things of life, then it will be used at times when the student is truly in need of Cosmic help and assistance. The results obtained under these latter circumstances plainly demonstrate the progress and development that have been the result of early practice and perseverance.

The thought, then, that persists in spite of evidence against it, may as a rule be considered an intuitive urge, the whispering of the "still, small voice within." It is usually spontaneous and comes in a flash. It is a completed picture or thought. It does not come on gradually, step by step, as a carefully thought-out plan. It may come to us in the form of a dream. It may arrive while in meditation when the mind is relaxed from the mundane affairs of life. On the other hand, it may flash into our minds when otherwise engaged mentally. We may be driving down the street in our car and have a flash or urge regarding some personal affair or perhaps even an affair of another. It might even be an impression in the nature of a prediction. But of one thing we

can be sure—it cannot be entirely forced out of our consciousness if it is a true flash of intuition.

### Care of the Teeth

Frater Nestor of the state of Massachusetts presents an important subject for discussion today. It is the cause of sound and of decaying teeth. He states that this question should be discussed not so much from the physical point of view as from the metaphysical viewpoint. He specifically asks, "Why will a tooth decay in spite of prophylactic precautions?"

Now in spite of the fact that our Frater desires this question discussed from the purely metaphysical viewpoint, we will have to concede that actually it is a physical matter. Anything that might be mentioned here this morning from the metaphysical side must not be confined to the teeth, for it would apply to every cell of the physical body. There are metaphysical methods of maintaining health and vitality, of stimulating cell growth, but they include muscle, nerve, bone, blood, and in fact every classification of cell life. The Rosicrucian teachings deal exhaustively with this matter of the application of metaphysics, not only in the spiritual things of life, but the physical as well. We can say to Frater Nestor that what he has learned in his studies in regard to the maintenance of vital, healthy organs, what he has learned in the way of polarization of the blood and the formation of cells, he should apply daily to the maintenance of the teeth.

When we make a study of the teeth and how they are formed, how they came into being in the first place, we realize that fundamentally they are no different than a cell of blood, a cell of fat, and especially a cell of bone.

To the average person all that there is to a tooth is that which he can see. This is indeed unfortunate, for his attention is confined only to the whiteness or dullness, as the case may be, of the enamel of the teeth. Let us look beneath this enamel for a moment.

If we examine the cross section of a tooth, we find that it consists of the crown of enamel, and next a layer of what is called dentine. This dentine surrounds a cavity called the pulp cavity, which continues down into the roots of the tooth. The pulp is most important, for it is made up of blood vessels, nerves, and loose tissue, including special cells that send slender processes along with nerve fibrils—thread-like fibers—into tubes which run outwards through the dentine. All around the roots of the tooth is a substance like a cement. This cement overlaps the lower edge of the enamel.

Nerve energy is fed through the roots of the tooth, and the tooth cells grow and develop in the pulp cavity. Metaphysically we would give

our attention to the nerves and blood vessels that feed the teeth through their roots. When we have an unhealthy condition in any other area of the body, we apply our treatment to the sympathetic nerves that are most closely related to the affected part. The same is true of the teeth. We have ways and means of stimulating blood circulation in the parts of the body. These same methods should be applied to the jaw bones, gums, and teeth. Simply because we do not specifically stress methods of treating the teeth does not mean they cannot be so treated.

We have pointed out that although our frater has stressed the metaphysical side of preventing tooth decay, the physical is equally important. Let us see, then, what causes it. First of all we will concede that daily cleaning with a dentifrice is the first step to prevention of tooth decay. But, as our Frater points out, decay occurs in spite of our efforts. What causes it?

It is generally believed and, in fact, proven, that acids forming in the mouth either from fermented particles of food or from an over-acid condition of the body attack and cause the enamel to erode and become soft, much as the chemical action of the sulphuric acid within a storage battery will cause corrosion to form upon the metal clips or wires connected to the terminal posts. If this tooth decay is due to acid formation, then an alkalizing agent should be used to prevent it.

Technically, tooth decay is known as *caries*. In fact, this term is not confined to the teeth, but refers to decay of bone structure as well as other things that have no part in our present discussion. And so we will find in the words of the physicians such references as this: "Caries—decay of the teeth—consists in the dissolving out of the earth salts in the tooth substance by acids formed in the mouth." As we have suggested, these acids can be due to other conditions than lack of proper brushing. A generally acid system, for example, will cause acid secretion of the salivary glands. It is not too unwise to suggest that the pulp formation in the pulp cavity might at times be overly acid, thus causing a soft, pulpy enamel, easy prey to attack from outside agents.

So far in these comments regarding the teeth we have said little or nothing about the gums. Insofar as maintaining healthy teeth is concerned, the care of the gums is vital. They should be thoroughly massaged twice each day with a good, stiff-bristled brush. This, of course, can be done during the process of the usual daily cleaning given the teeth. This massaging of the gums stimulates blood circulation and promotes a healthy condition of the mouth and hence the sockets in which the teeth are mounted. The gums, incidentally, can be treated metaphysically

just as can other parts of the body. Augment the external, physical method of gum massage with the metaphysical treatment.

We have made no mention of seeing a dentist regularly, for we feel it is a conceded point. However, the next time you visit a dentist, ask him his opinion of a proper dentifrice and what system of gum massage is best. Your dentist is in a better position to answer your questions than anyone else.

Our Frater and Grand Counselor, J. Lewis Blass, Ph. G., D. D. S., has written a book in collaboration with a colleague, Harry Roth, B. S., D. D. S., that should be in every home. It is entitled, "Keep Your Own Teeth." This book gives careful instructions in cleaning and massaging the teeth and gums and has the added benefit of instructions in proper food and methods of eating to keep the teeth healthy, in fact, eating to keep the entire body healthy. This book can, we believe, be obtained from "The Allied Dental Council," New York City.

### Sterilization

A frater in the high degrees of the Rosicrucian teachings presents us with a subject for discussion that has probably occurred to many students. It is the question of sterilization of food through the application of heat. What happens to the potential life when an egg is immersed in hot water? In what way is milk sterilized as in pasteurization?

Our Frater suggests that we kill something, and that something is the power to germinate. The power to reproduce its kind is removed from the bacteria in the milk. He states, however, "We do not actually kill life, as in some shape or other life still remains in the milk, otherwise there cannot be change from one condition to another."

The specific questions asked are: "What microscopic cells have been destroyed and how?" "What becomes of this particle that ceases to function?"

We learn early in our study of the nature of matter that nothing in the universe can be destroyed. Nothing is ever lost. If it were possible to measure the universe a million years hence, it would be found to be the same as it is in the present.

The process of applying heat to a substance so changes that substance as to destroy life seemingly. The life force, however, is not actually destroyed. Its direction of manifestation is changed. This change by fire is such as to prevent further development of the egg, the bacteria, or cell in its natural form.

The process of pasteurization is not, as suggested by our Frater, the same as sterilization.

In pasteurizing milk, for example, only a proportion of the bacteria are "killed." Pasteurization requires that the milk be raised to a certain degree of heat, that is, the boiling point. This "kills" all the mature forms of organisms that may be present. In order to "kill" the spores—the seeds or reproductive body of bacteria—a very high degree of temperature is required. Boiling the milk for a long period of time will do this. By a long period of time we mean several hours. The spore or reproductive body of bacteria and other low vegetable organisms is far more resistant to heat and chemicals than the full-grown, mature organism.

In sterilizing surgical instruments, it is necessary to subject them to strong chemical antiseptics or high temperatures for long periods of time in order that the life force of the seeds be so changed that the bacteria cannot grow, develop, and reproduce themselves. Otherwise, should they be transferred to the blood stream during a surgical operation, infection would result, not as quickly, perhaps, as it would if the mature organisms were so transferred, but there would nevertheless be infection.

Fire, as we have learned, is the great purging agent used for the purpose of transmutation. Naturally, it is not the actual physical flame that brings about the change, but rather the degree of heat radiated by the flame. Thus any degree of temperature above normal, i. e. room, temperature, will bring about some degree of change in a substance to which this heat may be applied. If prolonged, the degree of change that takes place will be increased.

Since heat is the active agent in bringing about the change, chemicals and antiseptics that radiate heat may be used. Thus surgical instruments that might be damaged by heat by fire or steam are immersed in chemical solutions in order to sterilize them. The life force of the mature bacteria as well as of the spores is so changed that it does not manifest in the normal manner that nature intended.

It has been stated by our Frater that life is not destroyed in pasteurization, for in spite of this precaution, change will take place in the milk, such as "turning sour." We have borne out this fact by explaining that the life seed is not affected by pasteurization. However, the process of sterilization is sometimes used when it is desired to preserve certain kinds of food.

From the Rosicrucian point of view we understand that it is the vibratory rate of the cell, the bacteria, that has been changed by the process of raising to a high temperature. All that there is in the universe is vibration. All that manifests to us is the result of combining vibratory rates. The difference between a live, healthy blood cell

and one in a state of rest is the difference in the vibratory rate of its positive nucleus and its negative shell or outer layer. We can change the nature of the cell by changing its vibratory rate. This can be and is done by the application of the purging agent, heat. Thus in sterilization and pasteurization, no "microscopic cells" have been destroyed; they have only been changed by the process of transmutation.

### Mystical Insight and Perception

From our correspondence we find that most members never tire of further explanations or comments upon subjects closely related to mysticism. To gain knowledge we must understand the use of the apparatus with which we perceive things and the ability to gain understanding through insight into our subjective consciousness. Of course, the first step in the gaining of any ability is through knowledge. We might ask who can teach us, and the answer would normally be: one who knows. By "knowing" I mean one who has gained the theoretical knowledge and has put that knowledge into experience. If I had something physically wrong with me that seemed to need adequate medical or other therapeutic care, I would put myself in the hands of a capable doctor. If I were reasonable and rational at the time, I would allow that particular physician in whom I placed my confidence to use his knowledge and experience to decide what should be done. This is because he would have experience and knowledge in the field of therapeutics that I did not have. On the other hand, there seems a tendency that any individual who reads a book on psychic phenomena can set himself up to advise others regarding mystical states, psychic apparitions and all kinds of non-objective experience. He seems to feel he has gained a mastery over subject matter which he has not adequately studied.

An individual who enters this organization enters to study a philosophy, a science, if I may call it that, which he has not had in an academic field or in the usual field of physical experience. He will have to begin at the bottom, and any individual who is not sincere enough in his desire to gain the knowledge of mysticism that Rosicrucianism can offer to study these Neophyte grades, is not, in our estimation, ready for psychic development. Therefore, these degrees will be elementary. They will be the equivalent of the freshman or sophomore year in the University which anyone would have to go back and repeat if he changed his profession. Just as I would expect the professor in a particular field to be able to direct me properly in gaining that knowledge, so you who are potential mystics, who are beginning this work, must put your confidence in the

teachers who are directing you and who have gone before.

Fortunately, in Rosicrucianism that does not have to be confined to any two or three individuals. Rosicrucianism as contained in your monographs is not the personal opinion of the teachings of an individual. What the Order's officers are attempting to do is to direct you to best understand the heritage of Rosicrucianism, and to the best of our ability create an additional heritage for the future with your cooperation. If we are going to glimpse a mystical insight, we must understand what we are approaching. I have defined mysticism as the doctrine that true knowledge of God, truth and the cosmic scheme is attainable through immediate intuition or insight in a manner differing from ordinary sense perception.

Mysticism throughout the history of all religions, throughout the long history of the Christian church and of those initiatory organizations, such as the Rosicrucians, has been interpreted as man's attempt to reunite himself with the source from which he came, to actually become one with the God. There are various routes by which we might arrive at that union, and there are various stages of union by which we gain a comprehension of the light ahead. The lives of great mystics of the past illustrate more than we can describe the effect that this knowledge and experience have had.

In this definition I have related mysticism with objective perception. Objective perception is what we can perceive through our sense faculties. Now, everything that cannot be perceived in this manner must come from another source. It comes from the mind of the soul, or that phase of our mind known as the subjective. I wish to stress the fact that we must conceive the mind as a unit and the objective and subjective as phases. Furthermore, we must always be conscious of the fact that the brain is the seat of functioning of the objective mind, and as long as you and I are in physical bodies it is in that objective mind that we think and have our being, as far as our conscious states are concerned. In this particular stage of evolution and development man is not an individual who can think in the subjective mind. Every thought we gain through intuition that comes as a result of the knowledge of the totality of the experience of the soul that is in the subjective mind is that which we learn and become able to bring over into objective consciousness. It is then that we become aware of those processes, and that is why very early in the work of this organization—in apparently simple experiments—we start training you to work upon the ability to bring to the objective consciousness that subjective storehouse of knowledge where you can grasp hold of it when you want it. Practice

those exercises, and you will find you will gain benefit in direct proportion to the time spent with them. They are the key to the source of all knowledge, the key to the understanding of your position in the cosmic scheme.

Perception and insight differ. We have sense or objective perception; then there is a subjective or psychic perception that comes from the subjective mind into our consciousness. Perception is usually associated with the learning process; that is, without perception how would we learn anything? Nothing would come into our consciousness. While insight, differing from perception, is considered an innate ability, or more properly a potentiality, we might illustrate by saying that perception in its broadest aspect is elementary—insight is co-ordinating. If I wrote two plus two equals four, everyone could easily perceive the marks I made; everyone who knew what the Arabic numerals were could read the signs I placed there. Possibly there would be some young children who could read and point out that two and two are four. However, only experience through insight would cause them to conceive the thing as a whole, to conceive a statement of physical fact that there was taking place there a symbology of a manifestation of a law of nature that two plus two are four.

The concept, the idea of the whole comes through insight, not through perception. No amount of perception will make it possible for you to bring unrelated facts together. At this moment I perceive movement, I perceive a door opening and closing, I perceive lights; but, if I should perceive an individual arising, moving away, then a door opening and the individual disappearing, by insight and co-ordination of the sense perception I would put that all together and would know he got up and walked out of this room. This is the elementary ability we have in our minds to co-ordinate our sense perceptions. What if you only had perceptive ability and no insight? You would be unable to put together the unrelated conditions of your perception. Insight and intuition are more closely related, because it is through intuition that we gain subjective knowledge, knowledge that is in the storehouse of memory—knowledge of experience that comes over into this life from previous lives, and also that which we accumulate here. We cannot keep all our memories in the objective mind; we can only recall and recollect. It is to this great storehouse that we must turn to think of the experiences of yesterday.

Intuition is the path of insight. We recall certain memories easily according to the laws of learning that the psychologist teaches us, but we do not so easily co-ordinate these laws or these previous facts. It is through the function of insight that we are able to gather together all im-

mediate perception and all past experience and cause them to function as a whole, so we see the whole thing. Someone said something to the effect that this existence on earth is only a manifestation of truth, but the actors who play are only known to us by the things with which we associate them, so consequently, we never see the entire play, the entire drama never takes place before us from a physical point of view. Therefore, man must not only gain the ability of insight to put together the sense perceptions that he can gain in his particular nook or corner of his environment, but he must further gain the ability through the power of intuition to bring out that knowledge which will make it possible for him to fit in the blank spaces that the performers about him do not fill in.

Do you know the difference between an individual who is a victim of his environment and one who is a master of his environment? Possibly no one is an absolute master of environment. Have you not somewhat envied the individual who seemed to feel at home in any situation, and compared him with the individual who never left the village where he was born and possibly does not conceive anything beyond that point? What is it that the first one has? He has experience that has been correlated with the memories of his entire being; he has brought it all together; he has filled in the blank spots and has rounded out his existence. It is true that travel and participation with other people in various activities will help bring that about, but there have been great learned men who have also stayed within the confines of their village and still were able to gain an insight into human nature and into universal understanding that was not gained by many who traveled.

I have already stated that we readily distinguish between two modes in which the mind functions. We usually call these the objective and subjective, and sometimes it helps us to turn over in our minds the terminology that will cause us to see it from different viewpoints. The external mode in which our attention is absorbed in things around us is the objective phase; that is, it is a mode of our existence which is being constantly modified, constantly being played upon, and constantly reacting with the physical phenomenal world. On the other hand, there is the internal mode of our existence in which the mind may be described as opened or illumined. It is a phase in which personal consciousness exists. It is the source of all the intuitive knowledge which can come into our being. Thus I have repeated the same thing in about four different ways, because I want you, as Rosicrucians, to become more and more conscious that if you are to gain that which you seek in affiliating with this organization, you are going to have to become more and more familiar with the

equipment which you have to use for this purpose. If mysticism is a state of attainment of unity with our Creator, then it implies that man is on the road somewhere between the beginning of that future and the eventual attainment. If we could see graphically pictured the march of human beings that move through the world, through the world's history, and through the present time, we would grasp the various positions that each has occupied in his particular point of advancement and particular phase of understanding.

No two of us can be at the same point, and furthermore, no measure of instruction can determine where we are, because what we are attempting to attain is not something that can be measured by any unit of measure that you can possibly conceive. We have to bear in mind that when we are dealing with the metaphysical we are in a field beyond our objective reasoning, except insofar as we have developed our intuitive abilities to gain an understanding of that field. Our understanding does not set a scale or a basis upon which to begin. In mysticism the impeding or detrimental conditions to a mystic consciousness are those due to the external type that affect our mind, our being. Those who truly develop intuition and become leaders have become aware of the firsthand source of insight and intuition. To compare these two modes by experience we learn that the external world is a closed world, closed down to the very limitations of the things of which it is made, of the physical that exists to provide a place for this physical body to manifest, whereas the world of appreciation of the internal mode of our mind is open and free. It knows no limitations in the sense that we understand limitations. The mystics describe it as the eternal world, a world in which it is impossible to conceive of a barrier on any phase of its boundary, because barriers can exist only in a world where physical standards are maintained.

How are we to go about the development of this mystical insight and intuition? The Rosicrucian teachings are provided for that very purpose. However, I want to tell you something if you do not already know it; that is, *it takes hard work*. You would be surprised at the number of students who affiliate with this organization and then, when they find that out, they begin to wonder if they want to go on. If you sit still nothing will ever happen to you, unless the roof falls in. You have to do something—put yourself into motion. You have to have the impelling energy to start using your potential abilities, and while they can be easily proven in the field of physical laws, it is no less so in the fields of metaphysical or mystical experiences. If you are to attain something you must begin upon a basis that you already know and understand. You will find that the ele-

mentary experiments and explanations in our monographs provide those media. You begin with the time of day, with the flame and aura of a candle, with the directing of your attention to one fixed object, with the learning how to visualize by experience all things that are somewhat familiar to you, with which you can begin to work and begin to deal without a feeling of strangeness and uncertainty. Some are disappointed when they think they have to work with something they already know about. But you cannot work with anything else. From the known to the unknown is the process of the cosmic, and it is the process of your life.

You are born into this world with certain elementary reactions physiologically. It is even doubtful in the minds of the best psychologists as to what instructions or native abilities you are equipped with when you come into this world. How did you arrive at your present state of being then? By gaining the experience of others through what they could tell you. That created your knowledge and only knowledge, because secondhand experience, while it sounds good, is never usable. You put that into effect, and by doing so you became intelligent men and women who became able to speak a language and to perform certain skills, most of them in the particular fields which you have chosen or in which you are interested.

The psychological approach to a complete understanding of being has clearly indicated that the ideas, thoughts and values can occur from external and internal causes. True insight after it is developed, and it is always in the process of being developed, makes it possible for us to be able to solve the problems of our existence. Frequently there comes into the mind a fact, or train of thought, which previously existed in the field of attention but which escaped that field of attention. In other words, we were looking at something and then looked away and did something else. A few days later there comes into thought that very same thing. What brings it? It comes from what we ordinarily term "recall" or "memory." When we become aware of the fact that that is a thing which was experienced in the past and is not a sense experience of the time being, we are using our insight; that is, we are developing more and more our ability to coordinate the faculties of mind into the consideration of everything as a whole.

Sometimes insight expresses itself in a most sudden phase. Some flashes of knowledge and understanding come to us after periods of rest or change of thought. I believe everyone has had the experience of retiring with a problem on his mind and waking up with the solution apparent; or has had the experience of having a weighty consideration occupy his attention for days, but some

relaxation or some sudden condition that took his mind off it for a while will bring him back to a clearer view of the situation. What happens in the meantime, what is that in our minds which causes us to be able to reapproach a subject from a different point of view with a clear picture? Insight is the ability of the mind to co-ordinate what it has gained. The degree of our co-ordination depends upon the degree of our psychic development, and our psychic development, in turn, depends upon the degree of confidence and use we place in intuition. It is through true insight that our conscious valuations rise to a free world, or to what Plato described as the "eternal realm of ideas," where those things which are greater than that but which can be perceived in terms of physical limitations exist in the fullness of their own being, and they are able to reach into that world and cause it to be one with our consciousness. Various states or steps in that series of acquisitions on the part of our own being are developed at various times through our lives. Intuition and insight are developed simultaneously. Dependence and confidence are two of the greatest assets that man has for the developing of an understanding of true values, and incorporating these values into our consciousness. It is true that Rosicrucian teachings say they do not have to be based upon faith alone. However, faith and confidence are important steps in helping us to reach the next higher phase in the unknown on the path that we are traveling. We need not be ashamed of having faith in the way that those who have gone before us have selected. We truly will want to establish our own proofs as we go along, but man must be shown and gain the comprehension that he must accept for the things until he can prove them otherwise. The infant must accept the fact that food will nourish him, and he does so without reasoning. The child in school accepts the fact of the illustration which I gave above, although his insight does not give him a complete picture of the mathematical formula; but as time goes on he is able to understand these theories, these facts, in terms of his own experience. It is only through that experience that a true insight makes it possible for him to continue to realize them.—A.

#### Why Various Human Races?

We have a Frater now arise to ask this FORUM the following thought-provoking questions: "The how and why of the existence of the various human races puzzles me. What is the role each race plays in the unity of mankind? In other words, what does each race contribute to the destiny of all humanity? Is the human consciousness, or rather the soul, obliged to pass through the various races to acquire its necessary

experiences, and is that why races exist? Which is the superior race?"

In many occult circles, and in schools purporting to teach mysticism, it is frequently expounded that God, or the Divine Mind created the races as they are by a fiat and for a purpose usually associated with the mystical progression of human consciousness. In such a doctrine, these organizations reveal a fault common to their philosophy, and divergent from the true principles of mysticism, and from the teachings of Rosicrucianism.

All things are not the fiat of God or the Cosmic Mind. Upon a first consideration, this may even seem blasphemous. In the ultimate, of course, every manifestation in nature, every reality is the consequence of teleological order, that is, of the order of which the Divine Mind consists; however, this does not denote that each function, each change, each particular of our world or of the universe, which we can perceive, has been ordained to be just as it is at the time we experience it. We can believe and accept that the initial cause of all, the Divine Consciousness having an awareness of the whole, knew all things in their potentiality, that is, was aware of any results that would come from the causes that were established by its natural laws. We do not believe, however, that there were always intents or purposes for each result beyond the laws themselves. Namely, for example, that the Divine Mind ordained the law of gravity so that its function could be used by man in his construction of things, and in his personal industry. Rather, we contend that gravity is one of the laws of a stupendous Cosmic order not yet fully realized by man, and its functions are only conceived by man to have been designed for his benefit. In this we agree with Spinoza, philosopher and mystic, that "after men had persuaded themselves that everything that happens happens for their sake, they had to regard that quality in each thing which was most useful to them as the most important, and to rate all those things which affected them the most agreeably, as the most excellent."

Such students assume that man is the pivotal point in the universe. They contend that nothing is only the natural consequence of a physical law. They hold that its final end exists in some relationship to man. Thus to them, for example, light, heat, color, sound, and the chemical combinations are not fully understood, or their function complete, until the human mind can see in them some Cosmic purpose to serve man. This kind of reasoning is based upon the old orthodox religious concepts that the universe was created as the theatre for man, and that he was spontaneously created to act in it. It is the result of confusing man, the highest manifestation of nature, with the idea that all else exists for him. A

majestic tree in a forest is no more a product of nature than a toadstool, nor are all of the surrounding living things conceived to bestow grandeur upon the tree.

Man himself is the result of a number of causes which are of the Divine system. His functions as man are also of the great universal order. Therefore, there are many things contiguous with his life and with his existence here on earth that are part of the same Cosmic order as himself, but they were not designed to serve him. It is part of his nature that he can see in them benefit to himself and command them, but this does not mean that the purpose he perceives is one that exists in the mind of God as well.

Therefore, we boldly say that the races are the result of physical causes, natural laws, and that they were not created with the intent of serving any spiritual or material end for man.

Several of the Frater's questions can be answered by the facts and particulars of the science of Anthropology. Exactly where and when man came upon earth is not yet agreed upon. It is not definitely known. If it is finally accepted in scientific circles that the *Sinanthropus Pekinensis* was actually a human, then man roamed the earth the early part of the Quaternary Age, perhaps ten million years ago. If we wish to have man begin with the earliest known date of his artifacts, that is, the first flint instruments which he has left us, then his existence was comparatively recent, about three hundred thousand years ago. It is a corollary that man must have tramped the earth not unlike the dumb beasts about him, for eons of time, for centuries upon centuries of mental midnight, before even that light of intelligence which made possible the chipping of flints dawned upon him.

The first real differentiation of man, that is, where we can determine the various characteristics of him, is the Cro-magnon of about 10,000 B. C. Variability is one of the most potent factors in man's ascent to his status today. We know that no two people are exactly alike, even "identical" twins of the same ovum can be recognized apart by those who know them very well. These differences produce *kinds*. If these kinds are isolated and perpetuate themselves, and are kept separated, we eventually have *types*. And finally these types develop into what we term *races*.

After isolation, adaptation appears, which is still another contributing factor to racial development. For example, people living in tropical areas where solar radiation is extreme become adapted to it by an intense pigmentation, a darkening of the skin, which shields them from the strong ultra-violet rays, and this adaptation also causes their flaring nostrils, because of the heat and moist climate. Conversely, a cold, dry climate causes depigmentation, as the ultra-violet rays are

required for heat. Likewise, the nose becomes narrow and pinched at the nostrils. In temperate and northern climates, the stature is much greater than in the tropics. Sexual selection also contributes to the characteristics of a race. Therefore, if those living in the jungles, whose pigmentation is more intense—namely, those of black skin—are healthier and produce more children, the racial color will tend toward deeper pigmentation. The reverse is true in the northern climates.

Anthropologists today recognize that there are three great races of man. The constituent individuals have many points of resemblance, that is, they have many physical characteristics in common. These three races have occupied the continents of the Old World, and have spread to the New World where they freely mix. The three races are the *white*, *yellow-brown*, and the *black*. They are so called because the color of the skin is the most obvious and discernible physical characteristic. There are no species of man. Man himself is a species. Consequently, all of the races breed freely, with subsequent fecundity. All of the groups are just races, or rather sub-races, such as the Alpines, Nordics, and Hamites of the *white race*. The Mongoloids, the American Indians, and the Malays are of the *yellow-brown race*. The Negroes, the Negrillos, and Negritos are of the *black race*. This division of the species homo, or man, it is believed, came about through six great dispersals of humanity over the face of the earth.

1. The spread of the Neanderthal man over habitable Europe. The late Neanderthal man existed about 20,000 B. C.
2. The spread of the Australoid type, who was like the Neanderthal man, but slightly more modern, until he reached Africa. He was perhaps the pre-Dravidian, who eventually came to settle India.
3. The spread of the Negro over Africa and eastward through Egypt and through Arabia to India, the Philippines, and the Malay Peninsula.
4. The spread of the Aurignacian types of the Iranian plateau to modern Asia and back to Europe. The Aurignacian is a later modification of the Neanderthal man.
5. Spread of the Neolithic man, not later than 5000 B. C., from the Asiatic plateau, through Asia to America, and also over Europe to Great Britain. It is this type which is believed to have become our American Indians—the Mayans, Aztecs, Incas, etc.—isolation and adaptation accounting for the differences in their physical appearance.

6. The spread of the Neolithic man from the Eastern Mediterranean to India, and also through Egypt into parts of Africa along the shores of the Mediterranean.

The black and white races are the most divergent. The yellow-brown race is nearer to the white race. Anthropologists give us a schematic diagram of the races and sub-races. This diagram is in the form of a tree. The tree springs from the Neanderthal man. The first branch is the black race and it has its various limbs, the Negroes, Negrillos, and Negritos. Further up the trunk is the yellow-brown race, with its sub-races, and finally the white race, with its branches, the Alpine, Nordics, Hamites, etc. In blood assimilation, the yellow-brown race is closer on this tree of races to the white race than to the black. The order of arrangement is not by superiority, but in order of appearance.

The black race has been held back by its geographical location. The climate greatly affected them. They were enervated by the extreme heat, and handicapped by dense jungles and the diseases which are so prevalent in them. In other words, the black race was compelled to spend so much of their life energy in just living that their intellectual and cultural attainments were reluctantly slower. The white race was stimulated by the cold winters and the healthfulness and fertility of the temperate zones in which they flourished. The Negro, however, when removed from these environmental obstructions and afforded the same opportunities for intellectual development has advanced himself rapidly, and there are many noted examples of his contributions to science, literature, and the arts. We only need mention one of these—the renowned Dr. George Washington Carver. He is now eighty years of age. He was born a slave in a log cabin; today he is an eminent scientist and a collaborator with Henry Ford in the experimentation for producing synthetic foods. Simply, it amounts to the fact that the white race had a tremendous advantage which the Negro, or those of the black race, are gradually overcoming, to their credit.

The Neanderthal man, who settled in the Nile Region, perhaps about 8000 B. C., had a rich soil with an ideal climate to further him. He flourished in this incubator of civilization, at a time when the black race was still struggling with the far more rigorous, almost insurmountable forces of nature in equatorial Africa.

From the mystical point of view, the soul essence in each of the three primary races is the same. It is the same flow of Divine Consciousness from the Universal Soul, and it is no more or less perfect in the black man, than in the white or yellow-brown man. The soul gravitates to the physical body best suited for the development of the personality which accompanies it. In the Cos-

mic scheme of things, it is the personality which evolves from incarnation to incarnation, until it is as perfect as the soul which it reflects. If the soul, with its personality needs the experience of a life within the body of a Negro, or within the body of a Mongol, it will enter such bodies.

It is a false conception or doctrine to believe or expound that the soul enters the body of the white man last because it experiences its greatest expression in that form. The highly evolved personality displaying spiritual qualities may frequently dwell in the body of a Negro. Certainly each of you of this FORUM, in your own worldly experiences, has known men and women of the black race who exhibited more compassion, more humanitarian qualities, more kindness, more tolerance, and more love for their fellow human beings than many persons of white skin whom you know. The pigmentation of the body does not denote the degree of one's spiritual attainment.

As explained, though the races, regardless of their physical differences, can breed freely, it is inadvisable to practice miscegenation. Especially is this so between the black and the white races. We have seen that these races through eons of time have developed, out of an extremeness in environmental or physical conditions, opposite physical characteristics. It is not a question of which is the superior race. Both have their advantages, but they are so biologically divergent that they repel each other, even though sexually they might be attracted. Consequently, marriage between the two races is detrimental to the best qualities of each. Thus these hereditary qualities do not freely amalgamate as they do in an admixture of the Chinese and Nordics, for example.

The only moral wrong in such intermarriage, from a mystical point of view, is that it is a sin against nature. In other words, by such breeding, man is breaking down what nature has built up in each race as its strong qualities. However, because marriage between the black and white races is biologically improper, there is no reason not to look upon each race with equality otherwise. In a Cosmic sense, they are equal, and in an intellectual sense, the black race, as a whole, just needs the advantages which the white race has so long enjoyed, and then it will make equally tremendous strides.—X.

### Shades of Meaning

A Frater of the Pacific Coast, and another of the Atlantic Coast of the United States, ask about the same questions of this FORUM. The Frater from the West asks: "What is the distinction between Cosmic Consciousness and Christ Consciousness, if any?" The Frater of the East Coast asks: "Kindly make clear for me the

shades of difference and merging of Cosmic law, natural law, spiritual law, and divine law. Are they different aspects of one universal law applying as manifestations on different planes of consciousness?"

A good workman is made better by good tools, but a poor workman is never made good by any tools. Every science, every philosophy, every profession, has its vocabulary, its mode of expression. Its coined words are the tools to help its workmen. Unfortunately there is often a tendency to become lost in a maze of technical terminology which may obstruct the workman rather than assist him. This proclivity develops from different workmen fashioning their own tools to do the same kind of work, and giving them different names.

Some scientists, for example, are so submerged in their laboratories, in paraphernalia, and equipment, that most of their mental effort is utilized in knowing how and when to use such equipment rather than in the development of new ideas to disclose nature's laws. It is rather old humor, but true nevertheless, that the barefoot boy with a fishing pole cut from the limb of a tree, and with a bent pin for a hook, will frequently secure a greater catch of fish than the prosperous vacationer with his expensive tackle, reels, and imported artificial bait. Sometimes, too, the amateur photographer with just a fixed lens box camera is able to obtain better photographs than one who is burdened down with multi-lensed cameras, filters, exposure meters, and range finders. The former's mind is free to devote to the end in view; the other is buried beneath a mass of instruction for operating his complicated technical equipment.

In schools of philosophy, it is also a common practice to attempt to show distinction and a deviation from previous or contemporary lines of thought, not by developing virgin ideas or concepts, but by coining new words and phrases for the same definitions, principles, or laws.

Now let us first consider whether there is a distinction between *Cosmic Consciousness* and *Christ Consciousness*. *Cosmic Consciousness* means the consciousness of the Cosmic. It denotes the Divine Intelligence, the Mind of God, which as a system of law and order pervades the entire universe, and is thus known as the Cosmic. This consciousness exists within every mortal as his soul. When we become *soul conscious*, that is, aware through attunement of this great consciousness of the Divine, of the Cosmic within us, we are consequently in rapport with the Cosmic. We are then experiencing *Cosmic Consciousness*.

Such an ecstatic experience may last for but a moment, and usually does. In that brief interval we experience not only that physical unity with the universe which the mystics have long called *at-one-ness*, but our minds are likewise freed from

any limitations, namely, all things are known to us. Unfortunately, we retain but a portion of the impressions of such a noetic experience. That is, perhaps but very little of such gleaned wisdom is brought back to our objective consciousness.

This Cosmic Consciousness is the supreme state of consciousness which any being in mortal form can experience. Let it be said, therefore, that there are not gradations of Cosmic Consciousness. One either experiences it as it is, or he does not at all. The only differences are the frequency with which persons may enter the state of Cosmic Consciousness, and the degree to which they bring back into the objective state the impressions they had.

To put it more pointedly, Zoroaster, Confucius, Buddha, Moses, Mohammed, Amenhotep—and Christ—did not exceed each other in the kind of Cosmic Consciousness which they experienced. From our records, it would seem that Christ was the most enlightened, as a consequence of His frequent periods of Cosmic Consciousness. Because He was, His experiences, His attunements, have been called the Christ Consciousness, as though it were distinctly different in nature than the Cosmic Consciousness had by Moses, for example. The Mohammedans might just as well refer to the Cosmic Consciousness of their avatar as Mohammedan Consciousness, and the Parsees to theirs as the Zoroastrian Consciousness, and so on. Mystically, therefore, that is, from the point of view of the true student of mysticism, Christ Consciousness and Cosmic Consciousness are synonymous.

As to the other Frater's questions, he really answers them himself, precisely and effectively. In the universe there are but two kinds of law. First, that which is of divine origin; second, that which is of man's conception. In our Rosicrucian teachings we are told that the great creative force of the universe is *Nous*, and that it consists of two polarities—positive and negative. The positive is that which manifests in the immaterial realm as life force, consciousness, and the psychic qualities. It is also the constituency of soul and the attributes of soul. The negative polarity which we Rosicrucians term spirit energy, manifests as matter and as all those laws found in the physical things in the universe. We Rosicrucians call the positive aspect of *Nous*, that is, its manifestations, spiritual, and the negative material. The unity of both is the Cosmic, the Divine. Therefore, all laws other than those which man conceives, as the laws of the land for example, are really divine, whether they appear as the phenomenon of conscience or the compounds in a chemist's test tube. There is but one universal system of laws. Man, however, has given them various names to denote that difference in their

function and manifestation which he perceives, or imagines that he does.

Fratres and Sorores, remember that every true philosophy endeavors to develop a unity of all nature. That is what a true philosopher strives for, and every true system of mysticism strives toward an all-inclusiveness of things with God. Where a terminology tends toward disunity and separateness, you are being led from truth, not toward it.—X.

### Our Brother's Keeper

A Frater from the Southwest, we believe addressing our Forum circle for the first time, asks: "How careful must we be not to impose upon or make prisoner of another mind, even for good? Must each mind have a certain liberty of choice, even of knowledge to work out its own progression? Can we interfere with this progression?"

Each of us is familiar with well-meaning friends and with those relatives who endeavor to help us, and yet who in reality interfere with our own welfare. The decision as to how much or little, or when we should aid another, is a most difficult one. Suppose, for example, we see a friend about to commit some deed which we very definitely know is legally, morally, and particularly Cosmically wrong. The first impulse is immediately to warn and restrain him, for his own benefit. Under such circumstances we are actuated by the highest moral purpose, the influence of the inner self. On the other hand, mystically we should ask ourselves, "Has it been intended Cosmically that that individual shall commit an error, suffer, and learn through such suffering? If we intercede, are we obstructing the Cosmic purpose?"

This whole question reverts to certain principles of Karma. As stated in the Rosicrucian monographs, and as has often been stated in this Forum, the Cosmic does not punish man through Karmic law with the intention of inflicting suffering upon him, nor even to punish him. The Cosmic is not a disciplinarian, but rather, in its manifestation of Karmic law it is an instructor. It desires that man shall learn and change his ways of living and thinking by his own evolution, and not by any compulsion. If man, for analogy, butts his head against a stone wall repeatedly and painfully, and finally learns how futile such an effort is, it is not that the Cosmic erected the wall to punish him, but rather, that it lets him experience the consequence of his own acts so that he may learn the right from the wrong.

If we have committed human mistakes without realizing their severity or the pain they may have inflicted upon others, the Cosmic by means of Karmic law may place us in a series of circumstances where, if we continue our wilful wrongs,

we will suffer until we learn. The suffering comes as a result of our attitude of mind, and of the acts which come from that attitude. Karma merely establishes the path along which we must travel. Since, therefore, the Cosmic wants man to learn through Karmic conditions, and not to punish him, we can and should help our fellows under certain circumstances.

What are these circumstances? Every time that you are aware of an impending danger—physical, mental or moral—to another human being, it is your duty as a human to forewarn that person, to help him—if he displays the right attitude. First, such a person must be willing to have you assist him. If he is adamant in his refusal, if he is blindly stubborn, will not listen, then make no further attempt to help, as such an attitude of mind indicates that he must yet experience the pain of his misconduct, to learn. Second, if the person admits that you are right and acknowledges that what he or she seeks to do is ethically and morally wrong, and in violation of Cosmic law, and expresses himself as believing that he can evade retribution, again you must do nothing further to aid such an individual. His wilful, conscious violation of what he is aware constitutes a Cosmic law, proves that he is in need of that lesson he most surely will learn from his own acts. If you persist in aiding an individual under such circumstances, then you yourself become a transgressor of Cosmic law.

It is simple to learn whether you can be of help to another in these matters. Kindly call the person aside and explain the situation to him, and then guide yourself accordingly by his reactions. Do not be arrogant, pedantic or officious. Some well-meaning persons who wish to be benefactors, compel those they seek to help to resort to the very wrong conduct they want to prevent, and bring misfortune upon themselves as well, by their thoughtlessness. Every normal individual has a sense of pride. He does not want to be humiliated by being reprimanded in public, by appearing ignorant or malicious in the presence of others. Thus if you are aware of the indiscreet conduct of another, which may cause him ill, do not reprimand him or demand that he cease his activities in the presence of others. Whereas in private he might heed your admonishments and advice, under the circumstances of being in the presence of others he will desire to maintain his pride as an individual, presumed capable of thinking for himself. Thus he will continue to do what you do not want him to do. By your lack of thoughtfulness you will have forced him to do the very thing you wanted to save him from. Therefore, be judicious in wishing to help others. Do not treat people as children or insult their intelligence.

Another point to realize is that to gain mastership in anything we have to be *self-reliant*. There

is nothing that quite instills confidence like personal victory by the realization that we have accomplished something by our own direction and powers. The more confidence one acquires through individual attainment, the more independent he becomes of his fellows. We do not mean to suggest by this statement that one should no longer seek to work with his companions, but rather that he should expect to contribute to the united effort of society, not constantly be a recipient of it.

One who has everything done for him becomes a parasite. He is continually dependent upon others. Further, he becomes a weakling in every sense of that word. He lacks experience in the use of his own attributes and abilities, and consequently has not the courage to venture on his own initiative. Most regrettable is the fact that his own faculties of imagination, or reason, and of will power may atrophy from non-usage. Self-reliance is born out of effort. It takes mental and physical energy to rely solely upon what *you* can do yourself. Since by nature most men are so constituted as to be indolent and to avoid effort, they welcome things done in their behalf by others which they should, and could do, for themselves. Each of us only needs look at incidents in his or her own life to realize this inherent weakness. Consequently, if you start doing those things for that kind of people—of whom there is a tremendous number in the world—you rob them of their initiative. It is one thing to come to the assistance of one who is striving to accomplish something for himself through his own efforts. It is another to undertake it for someone without his participation.

You are not a philanthropist, a benefactor, or a good humanitarian if you make men *dependent* instead of independent. Also, one who realizes the success of his own efforts acquires from that a far greater enjoyment than as if the results were brought about by another.

One of the greatest of all pleasures which men enjoy is the realization of an ideal. It is the climax of a mental stimulation. This *climax* is built up by our own desires and efforts. Each thing we do to reach it, each time we try it, each time we think about it, makes the distant end toward which we are moving more enticing, until when we finally reach it there is nothing that can take the place of that sweet realization of attainment—of victory. When others do things for us, which we can do for ourselves, we have been spared the effort and the exertion, it is true, but we are also denied the tremendous satisfaction that comes from doing it ourselves. Cosmically we should conceive ourselves as each other's assistant, especially if we need and desire such assistance, but we are not each other's guardians or mentors.—X.

### Earthbound Personalities

Now, it is a Soror's turn to ask some challenging questions. This Soror is of the New England States. She asks: "Does the psychic body live, for want of better expression, in the Cosmic or spiritual world until the next birth, and return with the soul to the body, still looking as it did when transition occurred? I am sure there are earthbound bodies. Do they think that they are working, eating, etc.? If so, how do they work—through someone else's mind? Are there many departed in the streets, in our homes, and here and there going around the same as we are in our daily life, and do we see them if we are so developed?"

In answering these questions, let us first admit that the somatic quality of the psychic nature of man is puzzling to many Fratres and Sorores. We refer to the psychic body of man, and yet we affirm that it is entirely unlike the corporeal body of man. Concisely, we declare that the psychic nature of man is quite different from the physical, and yet we assign to each the word "body." It is from this word body that the confusion arises. By common usage and experience, we think of a body as a *material substance*, and metaphysically we use the word to differentiate the physical aspect of man from the Divine or Soul Essence.

However, body is used frequently and correctly to designate the entirety or the whole of anything. Thus, for example, we refer to "a body of laws." The psychic body is, therefore, the whole or entirety of the psychic essence in man. It is the psychic substance within him. Again, we are inclined to think of a substance as matter, as that which has a destiny, for example. However, we will agree that the collected properties or qualities of a thing are its *substance*, even though it is not matter. Thus, for example, the magnetic field around the pole of a magnet is its quality, its *substance*. We can readily understand, therefore, that a horseshoe magnet, for analogy, has two kinds of bodies; first, that body which is composed of its atomic and molecular structure, the material side of it, which we can touch, and which, if we strike it with a hammer, will ring with the sound of the blow. Second, it has that body which is the field of attraction, which surrounds the open ends of the magnet, namely, its poles.

This magnetic body even has a shape, which is the limits of its sphere of attraction. To make this understandable, if you place some fine iron filings, spread thin, upon a flat sheet of paper, and then place a horseshoe magnet beneath it, with its open ends or poles turned up toward the bottom of the paper, you will observe the filings attaching themselves, or rather arranging themselves, above the poles of the magnet, even though

the paper is between them and the magnet. You will, therefore, see the limits of this attraction, that is, you will see the extent of the "pull" of the magnet upon the filings. This limit is the sphere of attraction, the *magnetic body*. You fraters and sorores who have Unit No. 1 of the Rosicrucian Laboratorium (which is obtainable from the Rosicrucian Supply Bureau), which provides equipment for magnetic experiments in your home, have noticed this.

To use another analogy, you have walked along a street in a dense fog and have come upon a street lamp which seemed to have a halo of light about it, or rather an aura of light. Now, did not this aura have as much body in the sense that its qualities had a substance which was confined to a certain area, as did the lamp itself? I am certain you will answer this in the affirmative. Therefore, the psychic consciousness within man, which resides in each cell of his being, and which enters with the air that he takes into his lungs, and which contains the positive polarity of *Nous*, the divine, creative force in the Universe, forms a kind of magnetic field within him. To put it simply, all of these cells in the human body radiating the psychic consciousness are harmoniously united, and together they constitute a body of consciousness, or to put it more specifically, a *psychic body*.

A shadow is not a substance, in the sense that we think of matter. On the other hand, a shadow has its *body*, in that its characteristics constitute a certain whole. A shadow has a form. Specifically the shadow of a tree is different than that of a horse. Likewise, the *psychic body* has a form. When it resides within the physical body, it follows its contours or shape, because the cells with their psychic consciousness are in every part of our material beings. However, the *psychic body*, unlike a shadow, has more than just form. It has certain qualities. Its qualities depend upon the human personality. To the extent that we develop, that is, strengthen, the *psychic body* by allowing the psychic consciousness within us to manifest to our mortal minds, it becomes like we are. By this, we mean that the *psychic body* then has those qualities of kindness, goodness, crudeness, or refinement that we display in our daily conduct.

Now, it is true that the psychic consciousness is *perfect*, because it is Divine, but it is also clothed with the robe of the influence of our thinking and acting while it is in our mortal body. Think of the *psychic body* being you, the *self*, that is, what you believe, think, love, hope—all of these intangible qualities having existence, but without the physical part of yourself. The soul is the psychic consciousness flowing through you, but the shape, to use a homely expression, that the soul takes in you, that is, as it is molded by your

objective self, that then is the psychic body.

At transition, the soul and physical body are parted. The physical body disintegrates, loses its somatic form. The elements of which it is composed, return to their original state in matter. The soul, with the personality—that is, all of those qualities which you have attached to it, and which are your psychic body—is drawn into the Cosmic, into the great *Universal Soul* from whence it came, and there it must reside for the unexpired portion of the 144-year cycle, before it may again enter a physical form. The personality, the ego, the *you* remains intact in the *Universal Soul* or Cosmic. It retains its memory of experiences of the earth plane. It, however, has no traffic with the earth plane; that is, it does not flutter hither and yon among mortals, or concern itself with their affairs in this interim of existence.

Neither in the strictest sense of the word does the personality select its next body. Rather the two, the physical body and the soul and personality are attracted to each other. The soul essence, with its personality, when it is the exact time for it to return to earth, is drawn to that mortal body which has been created, and which will best serve it, according to Karmic law. You have seen or heard of those extremely intricate filing systems where each card has its information punched in it as little holes, like the perforations of a player piano roll. The cards are then dropped in a machine which automatically segregates them by air. The air suction passing through the perforations draws all cards which are punched alike, that is, having the same information, into the same compartments. Likewise, when the soul draws to itself a body having the exact constituency it needs for the further evolution of the personality which accompanies it.

There is one general exception to all of this, that is, the *earthbound personality*. Naturally a personality that has attained that development where it heeds conscience and strives to live accordingly is evolving rapidly. There are, however, those personalities who commit or omit deeds that are wilfully in defiance of their conscience. Such persons expect or believe that they can avoid the consequent Cosmic penalty. They, of course, must learn their lessons. If not here, then in a future incarnation. However, occasionally the personality has this realization of its errors, just at the time of death or *transition*. In other words, the personality, while on its death-bed, while the soul is still in the mortal body, will realize that what it has done during its lifetime is extremely opposed to Cosmic law, and that, further, it has set into motion such acts as will continue to bring harm to another or others after it leaves this earth plane. It realizes it cannot undo what it has already done as injury to others, and that they must be compensated for in

the future, but it does desire to prevent further wrongs which may accrue as a result of what it has done. After transition, such a personality, because of this extreme agitation, this contriteness, this vital change in its conception and its desire for rectitude, will hover on the earth plane.

Since this realization of its own imperfection occurred *before* actual transition, and constituted a tendency toward proper development, the Cosmic affords the personality the opportunity after transition to move upward in the scale of evolution, by preventing further wrongs which might add to its Karma. Such a soul is thus allowed as an *earthbound personality* to do its constructive work, that is, to prevent wrongs which would otherwise come about through its previous acts, and to do this kind of work through mortals on earth. The unexpired portion of the Cosmic cycle, or that number of years which the soul personality should remain on the Cosmic plane before rebirth do not begin under such circumstances until it has performed its duty, namely, until it is no longer earthbound. This is why *earthbound personalities* are so insistent upon accomplishing their ends.

This insistence, and often their difficulty in working through mortals on earth, is what hinders them, because those who do not understand fight against them, in the fear of such phenomena. If, for example, one before transition has created a condition which would bring harm to a mortal, after transition, then, as an *earthbound personality*, he will endeavor to acquaint the mortal with the impending particulars, namely, to forewarn him. The *earthbound personality* will try to warn the mortal by words, by sounds, or by acts. It will try to manifest itself as a projection and then enact the future dangerous event, simply trying to get its message across.

If the mortal is superstitious and if, unfortunately, he is ignorant of psychic phenomena and of Cosmic laws, he will become quite alarmed at these attempts to reach him. Such a mortal will do all within his power to exclude such experiences and consequently the *earthbound personality* becomes more and more frantic, and the mortal becomes terrified about that which in reality can simply and easily be concluded. The mortal, if he does not understand these things, should consult a true mystic—a deep student of mysticism, such as a Rosicrucian—not the numerous frauds who often advertise themselves as spiritual advisers, and who will resort to trickery and charlatanism.

The Rosicrucian will permit the *earthbound personality* to attune with his consciousness, to convey its vital message, and then he will impart it to the mortal for whom the message was intended. More often, the Rosicrucian or mystic will help the other mortal to himself attune with the *earthbound personality*. Once the *earthbound*

personality has been successful in reaching the right person, and if that person does as he is requested, which will always be a proper request, the psychic phenomena caused by the earthbound personality will cease, and it will be released to enter the Cosmic realm and begin that period of the 144-year cycle which it must remain there.

Earthbound personalities do not tramp about the streets and eat, sleep, and indulge in physical things and needs, for their bodies are purely psychic, as explained above. They have no earthly connections, except to convey information about that which will keep them earthbound to the consciousness of those who should know about it. They do none of the things, nor resort to such conduct as the superstitious attribute to entities called "ghosts." The phenomenon of earthbound personalities must not be confused with the practices of spiritism. Those who fear these attempts of earthbound personalities to reach them, more often do so in their ignorance of the Cosmic laws, and because of their unfamiliarity with such phenomena.—X.

### Mass Suggestion

I am sure you will all be interested in the question of a Frater who attended the Convention here at Rosicrucian Park this year. In presenting this question let me explain that this Frater is in the advertising and publishing business, and naturally he is primarily interested in the Rosicrucian principles as they may be related to his personal interests, and this is quite the right attitude for him to have. This Frater has asked the question "If enough people have faith in a product, would not this mass suggestion make the product beneficial to others?" I can see by the smiles and expressions on your faces that you have deducted the flaw in the reasoning of this question. Perhaps the frater did not even realize the error of his reasoning, but you will notice that he presumes that this mass suggestion is going to change the physical substance of the product so that it will benefit others in spite of what it may be made.

Are we to assume that mass suggestion is going to change the physical structure of a dentifrice that has been made popular by advertising? Will the contents of a fancy package be improved and finally become beneficial to one simply because advertising has convinced thousands of people that it is the best product of its kind? Since this frater's question is a direct one, we can answer him directly by stating that this mass suggestion would not make the product beneficial to others. But remember this—that if the product did not measure up at least partly to the claims made for it, its thousands of original users would soon lose confidence in it. Then there would be

no further mass suggestion that the product was good.

If our frater had worded his question a little differently, we would have an entirely different point of discussion here this morning. Suppose, for instance, his question had been "Will mass suggestion on the part of thousands of users of a good product increase the sales of this particular item?" Now we have a horse of a different hue. Most certainly this mass suggestion that would be accompanied by whispering campaigns and over-the-back-fence gossip would have an effect upon the sales of this product. Its fame would be spread rapidly throughout the land. This might happen even with an inferior item or product. Note that the effect here is not upon the product itself but upon the buying public. In this country at least, the majority of us are affected to some degree by bombastic advertising and specialized advertising psychology. For this reason it is often possible for the high-pressure promoter to build a successful business with a partially inferior product simply through the medium of clever advertising.

Briefly we recall such an instance that occurred quite a number of years ago. There was an incident in the life of a well-known business man who placed on the market a sweet-smelling nicely-packaged soap and charged 25 cents a bar, a small bar at that, and bragged to business associates that the soap cost him less than one cent per bar to manufacture. Even at that time this product was far below the average standards of the day. The promotion campaign was a success; this business man made millions of dollars. Incidentally, this particular soap is still a popular seller, and it is still an inferior product insofar as actual ingredients are concerned. Advertising made this possible. The people were affected by this advertising and not the soap. This was not changed in any way by the mass suggestion that it was a good product and, in fact, the best soap ever offered to a gullible public.

In conclusion let us say that our thoughts may influence others around and near us, and our mass thoughts may be far reaching in their effect but they will only affect the minds and thoughts of others. They will not, except under certain unusual and ideal circumstances, exercise control over matter in the manner suggested by the frater's original question.

### Choosing Our Next Life

A British frater joins our FORUM CIRCLE to ask: "While giving thought to reincarnation, I have often wondered if one can choose or decide for oneself what profession or calling to follow in the next incarnation. Suppose a man or woman is unable to follow, or fails for some

reason or other to pursue the calling for which he is most fitted, and supposing this is not discovered until late in life—is it possible to decide for oneself to come back and follow that calling in the next incarnation, or is that beyond our power?"

I wish, according to mystical interpretation, that the Cosmic principles were as simple as this, and our choice or desire was all that was necessary to fashion the course of our future incarnations. If this were so, man would be the master of Cosmic law, insofar as it relates to him. It must also be realized that man's choice in matters such as this, would not always be motivated by the highest ideals. A person might have such talents that could be employed in a nefarious way, and not succeeding with them in one incarnation, he might choose to continue in the next. But even if this is an extreme illustration, and presuming that the individual has great talent in music, and wishes to use it constructively, but is unable to accomplish all he wishes with it in one lifetime, he still has not the absolute prerogative to demand or to select the same profession in the next.

To answer this question fully, again we must resort to basic Cosmic principles which are known, such as Karmic law. Our personalities, as we know from our Rosicrucian monographs, evolve from incarnation to incarnation. They are like gems in the rough, which through contact with life's experiences and vicissitudes become highly polished. As they are polished, they become translucent, that is, they allow more of the light of the soul to emanate from within us. It is a Cosmic law that this progression of the personality to attain the perfection of the soul within shall ever go on. There is never any retrogression—we never slip backward, no matter what our conduct or foibles. We do at times, however, have an arresting of our development, namely, we make no further progress until our consciousness is imbued with the experiences of certain Cosmic principles which we should know.

To the extent which we fail in one incarnation, according to Karmic law, do we *involuntarily* acquire the conditions of our next life. For example, if we wilfully suppress our feelings of compassion and sympathy for other human beings, and look upon all others and their lives and problems from a strictly rationalistic point of view, we thereby create another life for ourselves of experiencing that lack of human understanding on our own behalf which we displayed toward others. If we have been instrumental in ruining another's life, in destroying his reputation, and perhaps robbing him of the rewards of years of labor, we must in some other incarnation come to know consciously the pains such a person experienced, by ourselves going through similar cir-

cumstances—unless we become enlightened and make amends in our way of living. Thus some persons are allowed to gain prominence, fame, and fortune, to the amazement of others, in spite of a demeanor of arrogance and intolerance. It is because the Cosmic realizes that they can only learn by the force of a fall from a great height.

If you are guilty of extremely nefarious conduct in one life, no matter what your talent, your inclinations, or your desires, you would not be permitted to pursue them in another life, if they are not consistent with those events and circumstances needed to teach you a lesson in the next incarnation. If one is not guilty of any severe ill conduct during his life, and his personality has really expanded in this incarnation, then the personality will be influenced by the memory of its previous experiences and interests, and in the next life it will be drawn again to the same cultural and intellectual sphere. In other words, under such circumstances, the Cosmic will not intercede by the negative imposition of Karmic law. Such persons, for example, will often manifest a genius for music during childhood, even though the parents have no such talent. Such talent is not a biological heritage, but rather a Cosmic one.

It behooves us then, if we are aware of no great breaches in our conduct, nor of any violations of Cosmic law which stand out glaringly in our conscience, to prepare ourselves for the next incarnation by furthering a talent or talents which we may have. If you discover too late in life to change, that your real interest is not in your present occupation or profession, but rather in an awakened talent, develop it with a view to fully enjoying it in a life to come. Make it become your avocation or hobby now. Learn all you can about it. Surround it with the deepest affection and sincerity. Do not make it a perfunctory interest.

Perhaps this one great possibility adumbrates all else in the Rosicrucian teachings. Several thousands of Rosicrucian members have come to realize talents and faculties which they possessed in a dormant state, and of which they had no knowledge prior to their membership in AMORC. I have known AMORC members who were bookkeepers, merchants, engineers, and housewives, who, for example, always admired literary ability, but who had been unable to express themselves satisfactorily in writing; yet, after a year or two of AMORC membership, became promising writers. Not only did they come to write essays quite satisfactorily, to the extent of having some of their articles published in periodicals, but they discovered in such writing an immense source of *personal happiness*. For years, even though they had many of the usual material things that go to make for comfort in our present living, they had been aware in their lives of the

lack of something. In other words, there was something, they did not know what, which was needed to make them rapturously happy. The Rosicrucian teachings, by quickening their inner consciousness, aroused their imagination, stimulated them intellectually, directed them into new channels of thought, and made it possible for them to coordinate this faculty aptly with their powers of observation, concentration, and eventually there manifested a longing to describe their perceptions and feelings.

Still others developed through the Rosicrucian teachings, a talent to play musical instruments, or to create something by the means of some art or craft. In fact, a goodly portion of those who attend the *three weeks' term* of the Rose Croix University each year here in San Jose are those men and women—Rosicrucians—who late in life have learned what they have missed. They now want to enjoy this interest, even though they cannot change their profession or domestic life, and so by means of the Rose-Croix University, they prepare themselves for a field of endeavor toward which they wish to be drawn in a later incarnation.

We have students at the Rose-Croix University each summer, men and women just like yourselves, who have families, children, husbands and wives, jobs, trades, and professions, who are giving vent to *an awakened talent*, perhaps in art, music, or one of the sciences, which in their youth they never had a desire for, or an opportunity to study. Many of these persons have had just a *common school education*, but through the simple, effectual presentation of the subjects in the Rose-Croix University, they are now *finding themselves* and preparing for the next incarnation—and, in addition, getting so much more out of life *now*. What they hope to pursue in their next life may become a reality, unless, as said above, they have committed such acts—or will do so in this life—as will compel Karma to intercede; and then, of course, they will have to experience a series of events which might possibly compel them to deviate from their present interests and preparations.—X.

### The Absence of Light

Here is a very interesting discussion that I would like to bring before the Rosicrucian Forum this morning. This question is the result of a statement comparing evil to darkness and good to light. In other words the statement that evil holds the same relationship to good that darkness holds to light has brought forth the question "How can we be aware of darkness if there is no such thing as darkness?"

Briefly we can only be aware of the fact that there is no light. We are not aware of a created, actual condition opposite to light. Darkness is not an active positive condition or thing. It is not real although we may become conscious of it through the sense of sight. But do we see the darkness? Not if the theory of the mechanics of the human eye is correct. We learn through our study of the eye that it depends upon light for its function. Light entering the eye activates the sensitive nerves that make up the optic nerve, and impulses are sent to the brain, and the result is that we see. The eye is sensitive to light waves only, not to darkness.

Now how can we bring about darkness? We cannot create it or bring it into being by pushing a button or snapping a switch. We can, however, obtain light in this manner. The only way in which we can obtain darkness is to shut out the light. If you wish to protect the eyes from the light rays, you close the eye lids or place an opaque substance over the eyes; by drawing blinds and draperies, or similar objects, you can to some degree shut out the light and bring about this darkness. Even so you only obtain a condition of lesser light, never a condition of darkness. There are not degrees of darkness, rather there are degrees of light. The shutter of a camera, for instance, exposes film to various degrees of light. It does not create various degrees of darkness within the film chamber. When we make the statement "There is no darkness" we do not mean that there is never a condition that the average person thinks of as darkness, rather we mean there is not a created, active condition of darkness.

On the other hand there is such a condition of light. Light is active, positive, creative, stimulative and travels through so-called space in accordance with the wave theory of light. Darkness has none of these characteristics or qualities because it is not something of itself, rather it is the absence of something. You can dispel darkness by turning on the light but you cannot dispel light by turning on darkness. We are not truly aware of darkness in the strictest sense of the word for darkness is not something that activates the optic nerve. It is not truly a condition at all but rather the absence of something. We see light and light reflections, and these reflections we see in various grades or degrees. But without some light we cannot see at all. Thus in the darkness what we are aware of is the fact that we cannot see, not the fact that we can see darkness. Darkness is the lack of a manifestation. Light is the reaction or manifestation of natural phenomena.

Evil is comparable to good as darkness is to light. Where goodness fails to manifest evil will seem to have existence. It is not, however, a manifestation but rather the failure of a condition to

develop. We can and do dispel evil with goodness but we cannot affect goodness with evil except by removing, discarding or eliminating goodness.

### Determining Cosmic Impressions

A frater asks this FORUM a series of questions which I believe will interest all of our FORUM CIRCLE. He asks: "How can one distinguish between impressions that arise in one's mind that come directly from the subjective consciousness and those which come from the objective consciousness? In other words, when one receives an impression, how is he to determine whether that impression is born as a virgin thought in the subjective consciousness, or whether it is something that the objective mind had received in the past and has remained in the storehouse of memory until the present? Permit me to use an analogy—a man is in a restful, quiet mood, not particularly meditating, but rather in a mood of reverie. He is suddenly seized with an idea. The idea concerns a new chemical formula. Did this idea come from an infinite psychic source, a subconsciousness, or is the idea the result of some previous suggestion, impression, or thought being registered on the brain by either one or all of the five objective senses?"

This is rather an intricate question, or rather series of questions, because it concerns alike psychological and mystical principles, both of which are of course treated in the *Rosicrucian monographs*. First, let us make plain that we cannot have any, as the frater puts it, "virgin thought." All of our concepts must be and are composed of the elements of that which is known, and which is the content of our knowledge. If we were suddenly to become aware of—that is, to perceive sensations as an idea—a concept that had no relationship to previous concepts or objects of knowledge, it would not be intelligible to us. Our common experiences make that comprehensible to each of us I am sure.

Every idea you have ever had, that is, even if it is a radical departure from anything you actually have experienced, is inherently composed of forms, shapes, things, and colors that are somewhat like something else that you already know. In other words, an idea must be similar to the qualities of the things with which our senses are familiar, or we could not describe it or orient it in our consciousness. An idea we have is *new* only in that it has not been objectively perceived by us or others in its present form, that is, we have not heard, read, or externally experienced it as we now conceive it.

Things of which we become conscious, even ideas, must be of the nature of that substance of which our consciousness is composed, or we can-

not relate them to time, place, or to substance in the universe. Some of the elements of every idea we will have are *now* inchoate in our *storehouse of memory* in the subjective mind. As time goes by, we of course add to the modification of these elements, which in turn become further elements for our future use. We know that everything we objectively perceive through one or all of the objective senses is segregated into impressions and filed in the association areas of our mind, the *bins*, if you will, of the storehouse of memory. Each time there is a recurrence of similar experiences by suggestion and by association, these original elements drop out of the "bins" and reassemble themselves into the original experience had.

To take the analogy given by the frater, if he did not know what the term or science of chemistry was, or if he had never seen the symbols used in chemistry to denote nature's elements and the compounds of them, he would not know that he had received the impression of a chemical formula while in reverie. This indicates that what he received, and which was *new* to him was the formula, not that of which it was composed.

When we try to reason a problem to a conclusion, we are utilizing our will forcefully to draw from memory the experiences had and to relate them to impressions in our objective consciousness, to attain the desired end. It is like an individual who wants to enter one room from another through a narrow door and take with him several pieces of furniture. He may try first and find that the furniture seems too bulky. Then he may go to a shelf to look in a book to see whether there are any experiences recorded there which will tell him how to nest the furniture properly so that it will pass through the door freely. This looking in the book is equivalent to trying to recall past useful experiences from memory. After considerable effort and placing the furniture in various arrangements, possibly following a suggestion he may have read in the book, he succeeds in moving all of it into the next room. Such a procedure is a crude analogy of the process of reasoning, using impressions in the objective consciousness as objects of knowledge, and receiving from memory others as well.

At times, as we all know, we may struggle with a problem, applying to it syllogistical reasoning, and yet the desired combinations of the elements of thought are never satisfactorily arrived at. In such instances, objectively we seem to fail. We may, as directed in our *Rosicrucian monographs*, just before falling asleep and while in that borderline state where the objective and subjective consciousnesses are about equal, suggest the whole problem to the subjective consciousness, and then dismiss it in its entirety from our outer mind. The next morning, or perhaps the next day when we first again think of the prob-

lem, the solution may flash into the objective consciousness in vivid detail. When this occurs, the solution, as it often is, may appear so simple that we are amazed, if not just a little chagrined, that we did not arrive at it in our previous deliberate cogitation.

How is this accomplished? The subjective consciousness is far more proximate to the Divine Mind which constitutes complete knowledge than is the objective mind. The elements which we have suggested to it, and in fact implanted in our subjective mind just before falling asleep, are there assembled by the Divine intelligence in their proper order. When we again think of the problem the elements are released in a complete and desired order, which is a solution of the problem to the objective mind.

The above is an experience that I am quite certain is not uncommon to many fraters and sorores, and there is nothing strange or mysterious about it. We do not always succeed because sometimes what we are working with as a problem is *Cosmically impossible*. This may be known or unknown to us at the time. It may involve the misuse of Cosmic and natural laws, therefore, there cannot be any successful solution to it. For example, we cannot speculate that the moon is composed of green cheese, and try to support this absurdity in our reasoning, and failing to do so, implant the problem in the subjective mind and expect that it will become an actuality which later will be released to us in a logical form.

However, aside from this psychological process, there are higher Cosmic principles which we must understand, and the results of which come to us as *intuitive knowledge*. The frater's example first given above is of that kind. He was, as he states, in a reverie, in a reflective state, yet not thinking about anything relative to the chemical formula which flashed into his objective consciousness. It was *not* the result of having struggled with a problem and having suggested it to his subjective mind where it was finally worked out and returned to him objectively. Whether we realize it or not, many times we make ourselves channels for such Cosmic impressions, or intuitive knowledge such as this frater had, not alone by our kind of thinking, but the idealism which we maintain. We often unwittingly *prepare ourselves* to become an instrument to be used by the Cosmic to serve humanity.

Allow me to state how this is accomplished. A man may have studied chemistry in high school, perhaps in college. It may have interested him as a hobby as well. Yet he is not a professional chemist, nor does he seek to earn his livelihood by such profession. He is, however, and this is important, sufficiently acquainted with the science to recognize its symbols and to read a formula. He has never set about to engross himself with

any of its serious research problems or to apply it to any urgent industrial need.

Perhaps one day while walking through the slums in his city, he is moved by the darkness and dinginess of the homes, and the fact that they are devoid of some of the health-giving rays which emanate from the sun, and which freely enter the homes in the more prosperous districts of the city. To rebuild many many blocks of these homes would be a terrific expense to the community, as would be the installation of lighting elements which radiate the necessary energy artificially. Perhaps he surmises, while moved deeply within by the plight of the people, that somehow, some day a chemical substance can be painted upon the walls of the rooms which will be energized by merely switching on an ordinary electric lamp; that is, when an ordinary lamp is switched on the light from the lamp will cause the wall substance to become irradiant with its health-giving rays. He has not the slightest conception of how this may be brought about chemically, nor does he undertake the solution of such a problem. The whole idea, the wish for such an achievement, was motivated by his intense sympathy and desire to help the unfortunate people.

Perhaps almost immediately after leaving the district, he dismisses the idea, I repeat, without once dwelling upon its technical aspects. Some night months later, or maybe even years later, (and if fundamentally his character and comportment remain on the same plane of sympathetic understanding) while alone in his study, stretched out in his favorite chair before a fire, with a sense of well being and of peace, seemingly from nowhere suddenly enters his consciousness a *chemical formula*, which is associated with an idea that greatly helps the distressed people whom he had seen years before.

The Cosmic had selected him to provide the way and the means of aiding those persons. It had intentionally organized in his subjective mind the objective knowledge which he had already had into a useful, *complete idea*, to fulfill a motive which was born out of the finer impulses of his psychic self. The Cosmic had merely arranged the formula in his objective mind, like an invisible hand reaching over the shoulder of a chess player and properly setting a play on the board before him.

The Cosmic has often given man intuitive knowledge in a manner even more indirect than this. To use the same analogy, the man might have had a knowledge of chemistry, as we said. He also might have visited some poverty-stricken district and had compassion for the people and wished he knew how he could help them, but he might not have had the slightest idea of how it could be accomplished. The Cosmic might then later not only intuitively have given him the for-

mula of the special fluorescent paint with its health-giving qualities, but *the idea as well*.

Why would the Cosmic delay several months or years before giving this intuitive knowledge? Upon this, of course, we can only speculate. We may surmise that it is to allow the individual more worldly experience, or to give him a further intellectual background so that he would be able to grasp the magnitude of the intuitive knowledge when he received it. Then again perhaps to ascertain the stability of his character in the interim, to put him through tests which would determine whether he would become acrimonious toward his fellow beings, or continue his love for them under all circumstances.

How may we tell if such ideas are Cosmic impressions direct, that is, intuitive knowledge, or if just a rearranging in our subjective minds of that upon which we have first mentally labored with reason. I believe I have already answered this. If we have reasoned upon the content of the idea we have, then it is a subjective process when its solution comes to us. If we have never gone into the nature of the subject, never dwelt upon it, or never reasoned about it, then it is *intuitive knowledge*, the whole idea and the structure being of Cosmic origin. Only the elements, the concepts of which it is composed, or the material knowledge with which it is integrated are of the mortal mind.—X.

### Were the Ancient Druids Mystics?

A frater asks the question: "Who were the Druids, and were these ancients mystics? If they were, did they in some manner perpetuate their teachings and are they extant today?"

This frater desires to know three definite things —1. The ethnic origin of the Druids; 2. their culture; 3. the dispersal of their culture. The incunabulum of the Druids is very negligible and has resulted in much confusion and controversy about these peoples. Having considerable interest in this subject personally, and, fortunately, having a rather large specialized private library, I made enough research to convince myself that this confusion does prevail in fact. However, sufficient direct and indirect evidence does exist to convince one that the Druids must have, by something they did, tremendously influenced the minds of the people in antiquity.

Lewis Spence, in his admirable work on the subject—which is one of many—says: "The earliest notices of religion in Britain allude to a strange cult called Druidism, which, as we have seen, the Gauls believed to have originated in their country. An extraordinary mass of ponderous nonsense has been accumulated through the centuries relative to the nature and beliefs of this

cult, and it is only recently that modern methods of study have been applied to an examination of such fragmentary material relative to it, as is worthy of examination and has come down to us."

There is in America today an extensive society known as the Druids. However, some years ago Dr. H. Spencer Lewis, at that time also having an interest in the subject, inquired of the officials of this modern organization what their connection was with the *ancient Druids*. The officials courteously replied that there was no direct relation and that the name was borrowed, and in their rituals, if I recall their reply correctly, they commemorate the ancient Druids. So much for any modern connections of the same name.

Archaeology discloses that the Druids did exist as a sect in ancient Gaul and in Britain, and there are artifacts of their culture and megalithic remains of what are believed to have been their temples. Archaeology, however, disputes the mysticism and culture which have long been associated with their name, because there is no direct scientific evidence of same. On the other hand, the great classical historians and geographers, as we shall see, whose words are otherwise accepted and have often been proven scientifically correct by later findings, refer to the great culture of the Druids.

Though archaeology has not yet been able to find evidence of the learning and wisdom of the Druids, neither has it been able to disprove the weight of classical literature, to the effect that the Druids were a people who possessed great esoteric attainment. One theory prevails that the Druids were a continuation of the *Cult of the Dead*, which came out of Northwest Africa. This is based upon the similarity of the sacerdotalism and ritualism of the Druids, as we know it by tradition, to that of other peoples of the era. It is generally conceded that the content of the *Book of the Dead* of the Egyptians, being first reduced to writing about 3400 B. C., and the Osirian myths were an inheritance of a ritualism for antedating that date, and the source from whence the Egyptians obtained that liturgy was the same as from whence the Druids obtained theirs; namely, it is believed that neolithic man, or, more specifically, the *cromagnon* established himself in Northwest Africa and developed there a quite high state of civilization prior to the earliest Egyptian civilization, and then about 10,000 B. C. migrated Eastward to the Nile Valley, and Northward up through the Iberian Peninsula (Portugal and Spain) to ancient Gaul and to Britain. Therefore, this theory purports to show, as I have said, a common relationship of the religious postulations of the Egyptians and the Druids, and to which, incidentally, many of the classical writers allude

At the dawn of British history, we discover Druidism as a sect highly praised by people of the Keltic (or Celtic) race, but not having been of Keltic origin. In all probability, the religious concepts and practices of the Druids were adopted by the Keltic invaders of Britain. Caesar said in his accounts that Druidism ascended in what is now Britain, but it is not known whether at that time he spoke authoritatively, or but voiced his *opinion*. Caesar further stated that Britain was the mecca of Druid disciples from all parts of the civilized world. Of that, we do not think there should be any question because of the great admiration of the Druids had by the classical writers, and of the latters' direct statements to the effect that the Druids were visited by the learned of the ancient nations.

In the popular mind, Stonehenge, the great megalithic ruins which stands upon the Salisbury plains, not far north of London, erected it is estimated about 1700-1800 B. C., is held to be a temple of the Druids. I had the pleasure of personally examining it and photographing it with both still and cinema cameras. I am certain that the thousands of Rosicrucian members who have seen it in our motion picture entitled, "Along Civilization's Trail" were impressed with the mystical significance of its structural arrangement. All archaeologists concede that it was used as a temple. That appears obvious in its relationship to the East, and the rising sun, its altar, etc. Whether it is the work of the Druids must, however, still remain a mystery.

Since numerous theories as to the ethnic origin of the Druids prevail, it is well to venture still another, and that is that they were aborigines, peoples indigenous to Britain and Gaul, and made contact with a culture which either came from the East, or which flourished in Northwest Africa. On the other hand, I do not lose sight of certain impressions which have forced themselves upon me in my travels to the sites of ancient civilizations, and in making a study of the primitive religions of peoples in many sections of the world. I am definitely of the opinion that a people will attain certain enlightenment and will alike apotheosize certain profound phenomena, without having been influenced by each other. To put it simply, that masses of people alike have mass consciousness at certain stages of their ascent, no matter where they are geographically located.

Let us now consider such learning as the Druids were said to possess. Strabo, geographer and historian of 64 B. C., informs us in his renowned "Geography," that the Druids of Gaul were students of a natural and moral philosophy, namely, students of science and of philosophy. He also informs us that they were "the most just of men and arbiters of disputes, both public and private." Then again, Pomponius Mela, A. D. 40, some

one hundred years later, and also a geographer, refers to them as "teachers of wisdom." He also states that they professed a knowledge of the size and shape of the world, and the movement of the stars. It is known that the Druids did possess an alphabet known as the Ogham. It derived its name from the Keltic king of eloquence and learning. Inscriptions of this have been found, and it is the forerunner of the Q-Keltic, or, namely, the Gaelic language. Caesar informs us that the course of instruction given by the Druids lasted twenty years. He also states that the young men flocked to the classes and that some such classes had as many as a hundred pupils at one time.

It is interesting to analyze some of their teachings, as they are related to us historically by the ancient Kelts, upon whose accounts we must rely for want of direct evidence. The Druids believed in the *eternity* of matter, in an atomic condition; namely, they held, as do modern physicists, that matter in its essence is *indestructible*. They also affirmed the eternity of water, which for want of knowing just how they meant this would appear to be a less enlightened concept. Remarkable is their doctrine that the passive or female principle of the Divine pervaded both; in other words, that the *negative polarity* of the Divine Creative Force existed in all matter. This dualism, accounting for manifestations, does reveal an intellectual depth.

They also held that at some inconceivably distant period, Celi, the *active principle* (positive) concentrated its energy in the *passive principle* or Ced (negative), and as a result of this contact or union, the sun was produced. Under the influence of the sun, the atomic elements took solid shape, became a plastic chaos known as Calem. To define this, it was their conception that the cause of the physical universe was the coming together of the positive quality in the universe, with its opposite the negative, resulting in the creation of the sun and the unity within the sun of a creative force, being both negative and positive. The sun in turn creating atoms which were molded to comprise all reality, all the particulars of matter. Rosicrucians will seriously contemplate these concepts of thousands of years ago, and will be amazed at the similarity to certain aspects of their own teachings.

The Druids had developed a *Zodiac*; the name of the Zodial signs are those of the deities or gods, whose various emanations come to the earth through the sun. The vernal or Spring equinox was called Eilu (second generation). The summer solstice was known as Havhin (summer temperature). The autumnal equinox was Elved (or harvest); and the winter solstice was Arthan. In this knowledge of the equinoxes and solstices, we see an understanding of the fundamentals of as-

tronomy, comparable to that had by many of the ancient civilizations.

Though, on the one hand the Druids had an alphabet, and inscriptions are found which are attributed to them, yet, we are told that they imparted their knowledge to students orally. Possibly the imparting of their wisdom in this manner was done as a sacerdotal rite after each pupil had assumed certain obligations and made necessary vows. Of course, so far as we know, they left no hagiography.

It is also interesting to note that they practiced the *healing arts*. Of especial interest to Rosicrucian students of alchemy is that they gathered certain herbs for the purpose, notably mistletoe. The gatherers had to be clothed in *white*, the almost universal symbol for purity, and, further, the gatherer had to have his feet naked. He was obliged to precede his undertaking with a sacrifice, and to cull the plant in a prescribed sacred way.

The religious rites and mystical conceptions which are attributed to the Druids, and the legends of their wealth of esoteric knowledge, are perhaps the most renowned of their accomplishments. I quote from the Prologue in Book One by Diogenes Laertius, Third Century B. C., biographer of the ancient philosophers: ". . . and among the Celts and Gauls, there are people called the Druids or Holy Ones, for which they cite as authority the *Magus* of Aristotle and Sotion, in the 23rd book of his *Succession of Philosophers*." In other words, Diogenes Laertius, in his work two hundred years before Christ, makes reference to an account appearing in the literary work of Sotion of Alexandria, now lost, and written about three hundred years before Christ. All of these references to the learning and the esoteric attainments of the Druids by the ancients cannot be wholly discarded.

We are told elsewhere that the true temples of the Druids were natural groves. This, however, conflicts with other accounts.

They as a sect taught *immortality*, to which almost all of the ancient writers, who allude to the Druids, make reference. Their religious views also included the doctrine of *reincarnation*; however, they believed that the soul did not return to earth until quite a lengthy time had elapsed. In other words, it dwelt for some duration in the other world. According to Strabo, Diodorus, Cicero, and Tacitus, their religious organization had several well-defined, priestly classes, each with its subdivisions. In other words, it consisted of, first, its strictly *religious* rites. Then the oracular, for divination or prophecy. The *magical*, the *administrative*, and finally the *bardic*, the last being the poetical or literary division.

We know, I repeat, as much as we do about these things because of the Keltic religion. It is believed that the Keltic and Druid religions were

interchangeable. The Kelts being great admirers of the Druids, adopted their doctrines and liturgies almost in their entirety. The inner teachings, ritualism, and esoteric truth of Druidism were perhaps taught by *secret priesthoods*, as in ancient Egypt. There is much strength given the conviction that there was a later exchange between them. That there was a traffic of the scholars between the two remote regions is evidenced by numerous references to the Druids by the ancient scholars. It is held by students of comparative religions, that there is a similarity between the doctrines of the Druids and those of ancient Persian Mithraism. It was in Mithraism and Zoroastrianism that there was developed the concept of a definite conflict between *good* and *evil*, each being personalized so that the struggle was really between a god of righteousness and a satanic being. Accordingly in Druidism, this conflict was extolled and the *good principle* always triumphed.

Plutarch, in his celebrated essay "On the Face in the Orb of the Moon," gives us fragments of what are purported to be Druidic teachings. The translators of Plutarch's works, I have noted, have appended a footnote that the characters mentioned in that part of the essay may have been Greek sailors, who were left stranded in Britain, and gave themselves over to the songs and liturgies of the Druids, preferring them to their own. We also notice that the Druids, as is so common among primitive peoples, apotheosized the sun, or caused it to become a central principle in their religious philosophy. To the Druids, the sun was a Divine force and influence, and it was symbolized by the bird, the wren.

The chief seat in Scotland of the Druids was the island of Iona, the ancient name of which was *Inis Druineach*, or the "Island of the Druids," but they fought the Romans throughout Britain and in Gaul, to preserve their own customs. It is held that they believed the Romans a decadent people. Tradition informs us that in many material and utilitarian respects, they were superior to the Romans. The Druid boats were held to be far superior to the first Roman galleys to touch the shores of Britain.

Most historians agree that the Druids disappeared due to two reasons: First, in Gaul and in lower Britain there was tremendous Roman opposition to them, and a consequent Romanizing influence of the nature of their religion. Second, in Britain, beyond the sphere of Roman influence the introduction of Christianity tended to lessen the strength of Druidism. Christianity was far cruder at that time than Druidism; nevertheless, in its philosophy, in its teachings, in its ritualism, and in its dogma, it referred to Druidism and its mystical principles as "paganism."

The Romans attacked Druidism on political and not on religious grounds. The Druids had

splendid organization ability and were zealous patriots. It is this that the Romans are said to have feared. On the other hand, Caesar was quite strident in his writings about the fearful *human sacrifices* of the Druids. If the Druids had practiced human sacrifice, they most certainly would not have had so highly evolved a system of instruction and practiced the mystical principles which they did. Such an inconsistency cannot be conceived. I venture to say that Caesar's references to their human sacrifices were part of an ancient campaign of propaganda, *atrocious propaganda*, if you will, to discourage interest in Druidism, and to justify the Roman suppression of them—history repeats itself, does it not? The Druids, under this onslaught, retreated to the mountains and into the forests, and hid in caverns where it is related they continued to teach surreptitiously the sons of "noble Gaulish patriots."—X.

### Healing While Ill

In our weekly lessons, especially those of the early degrees, we occasionally give a warning to our members in connection with the use and application of the Rosicrucian principles in their daily lives. We recall one such warning in which it is stated that a person should not give healing treatments unless he or she is well. This warning does not say that one cannot heal when ill; it simply states that one should look to his own physical condition before using the work to heal others. Recently this warning has been challenged, and this morning I would like to read this challenge to you and then discuss the question here in "The Rosicrucian Forum." Here is the statement from our Soror:

"Some people challenge the idea that they cannot heal another while ill, saying they have proved that they can."

Now let us look at the question carefully. Notice that it implies the statement has been made that one cannot heal another while ill. The challenge is against something that has not been said. We have only stated that it is better to treat others by contact methods only when one is in a healthy physical condition. This warning is given because one in ill health needs all the energy he can possibly obtain for himself. He requires the retention within his own physical body of all of the magnetism he can build up by deep breathing and proper eating.

Regardless of the negative condition of the physical body it can be quickly polarized on the positive side by deep breathing. Once there is an abundance of the positive element, a positive contact treatment may be given, but the difficulty is that the treatment cannot be as lasting and as strong when given by one who is ill as by one in

good physical health. Now it is quite true that one may be used as a medium for Cosmic healing regardless of his own personal condition, but it is wrong to say, "I can heal even when I am sick." In the first place, we do not actually heal others; we are simply mediums for the healing, soothing vibrations of the Cosmic. This being true our own personal health is not an important factor in giving an absent treatment. Since the operator of the system becomes the medium for the Cosmic, he naturally is a recipient of soothing, healing vibrations just as is the patient.

In order to heal it is necessary to attune to the great Cosmic forces within. Such attunement will bathe the healer in strong, healing vibrations just as the patient will be so bathed through the effort of the healer to bring the patient into harmony with the Cosmic. We can realize by this reasoning the great value, to the student, in applying the teachings he has received in regular daily periods of directing health, peace and harmony to his fellow beings everywhere.

We can urge all of our members to follow a regular planned system of work and worship in behalf of fellow members and mankind generally. A period for such work should be selected from those listed in "Liber 777" and then maintained daily. It is not necessary to focus upon any one individual or personality, but a general radiation of peace and harmony will bring the best results. The more often you repeat this process the closer you become attuned to the divine forces. This close attunement will result in better health with steady inner growth and development. In short one may be a medium for Cosmic healing regardless of his own ill health; however, his magnetic healing by laying on the hands will be weak if he is ill and run-down.

### Success With Experiments

A Soror, I believe new to this Forum circle, says: "I am often distressed and considerably discouraged in my Rosicrucian studies; first, because I am not successful with each of the given experiments, even though I conscientiously try and I thoroughly understand the explanations given in the monographs. Second, in discussing the teachings and my progress, or sometimes I believe the lack of it, with other members of my degree, I am disheartened to learn that they have often accomplished that wherein I have failed, though occasionally I have had success with the same thing they have. Also at times they have not succeeded in those experiments with which I have had modest success. I would like to know why it is that I have this sporadic success. Why is it that others can succeed where I fail, for they describe their successes in such glowing terms."

We begin our answer by first considering *the human equation*. We are not equal, and we often forget this fact. That is why we reiterate it in so many ways in "The Rosicrucian Forum," the "Rosicrucian Digest," and in the monographs. As a species, we are all *Homo sapiens*. If we are normal, we all have arms and legs and all of our organs and functions, and there does seem to be such a similarity between us. On the other hand, just a little thought will make each of us realize that we are extremely different. Science recognizes that we are entirely unlike; even identical twins are unlike to some small extent. Mystics hold that we are alike *only* in the fact that we all originate in the same manner and all have the same divine essence or soul force within us. That being so, how can we expect to react alike to every experience?

People attending the same classes in school do not comprehend each lesson alike. People do not react alike to the same environmental circumstances. Some will take them calmly, some become excited, others extremely emotional. A group of people will not observe, and recall from memory alike, the same incident they have witnessed. Every person who has served on a jury more than once or twice knows from experience that witnesses of an automobile accident, for example, will each, as a rule, differently describe the particular circumstances. One will say that the automobile was in motion when the accident occurred. Another will say that it was standing still. One witness may say that the automobile was in the middle of the intersection, and another will say that it had not yet approached it. Now this deviation in testimony is not due to the fact that these individuals are perjuring themselves, nor that they have any ulterior motive in not agreeing with each other. It is just due to the differences in concentrating, in analyzing what they perceived, and in recollecting the entire incident.

Then again, our responsiveness is different. Our natural sensitivity, our talents, and our abilities are not alike. Some of us are artistically inclined. We like to paint, to draw, and we have some talent in that line. Others are musically inclined; they can play a musical instrument, or sing. There are those who are mechanically inclined, who like to build or construct something. Others are literarily inclined; they like to write. Some love to study. Some are inventive; still others adventurous. I hardly believe there is any individual among us who does not excel his neighbor in some way or other. He may not be the most proficient man in his town in that particular trait of character or faculty, or even in his very block or street, but he will be able to do something just a little bit better than his next-door neighbor.

Now, isn't all this true? If this inequality is so evident in a material way, and in an intellectual way, it also applies to our *psychic responsiveness*. True, the soul force in us is perfect and divine. The souls in each of us are alike; but we are in various degrees of development insofar as expressing that soul force is concerned. That makes us each a little different psychically. Each of us can be reached, or rather affected, somewhat differently psychically. Again, some of the endocrine glands or the *psychic centers* within us are more or less developed in some than in others. That makes it possible for us to have success with certain experiments which use those glands, where others might fail, and vice versa.

In interviews with members, I have met Fratres and Sorores who were very discouraged with experiments concerning the mystical phenomenon of *projection*. After drawing them out in conversation, they would finally admit that they were not completely devoid of success in projection, but they were unable to perform all of the experiments concerning it alike, and they would have no success with some and fair success with others. In other words, some Sorores have never been able to receive a projection. They have never been consciously aware of the personality of another in such a manner as could be called projection. On the other hand, they relate, with a sense of pride in accomplishment, that they have been able to project to others, or that others have reported having seen their projections, and they knew it was theirs because their friend described what they were doing upon the occasion, what they wore, and would even give the time and place. This just proves that certain members are more responsive to reception than to transmission, and conversely with others.

Then I have known those members who, to date, have had no success at all with projection—either reception or transmission—and yet have remarkable *healing powers*. The radiation of the energy from their hands can be sensed by anyone, even by those who have no knowledge of these laws and principles. Yet these persons bemoan the fact that they are failures in projection. In other words, it is unfortunate that members expect to have complete success with every mystical principle. Such is hardly possible.

You might ask, then, why we include all of these experiments in our monographs, if everyone cannot succeed. We put into our monographs a great variety of experiments so as to demonstrate a number of laws and principles and include a number of exercises to stimulate and awaken all of the faculties of the individual. We know that the individual is bound to have success with some of them, those toward which he is most responsive, and which are most in accord with his or her particular stage of advancement. If we did

not do this, we would then be obliged to guess which of the exercises and experiments would be best for all members alike. We would be contradicting ourselves. We would be reverting to the false belief that everyone is alike, and that therefore, everyone will react to those exercises which we might arbitrarily select. It might be our misfortune, then, just to select some with which certain types of individuals would never have any success, and so consequently, such individuals would have a continuous failure throughout the monographs. On the other hand, I have never known a conscientious member, that is, one who has honestly tried and has been intelligent in his application of the Rosicrucian teachings, who has had continuous failure.

Then, again, we must look at this matter in this light. The various exercises and experiments which we want our members to try have to be introduced sometime in the monographs; that is, they must come up somewhere in the system of instruction. We try, and it has been the policy of the Order, to introduce them in those degrees most related to the principles which they use. As soon as they are introduced, the member immediately, or a short time thereafter, tries the experiment. But it must not be expected that as soon as he learns of it and tries it, he is going to have immediate corresponding success. Some members do think this. As soon as they learn of an experiment which is supposed to produce certain results they try it, which in itself is all right, but if they fail they are extremely discouraged. They must realize that often an experiment must be tried several times, allowing a reasonable interval between—perhaps a week or ten days.

If you bought a book on swimming and diving, for analogy, and turned a page to a new chapter and saw there an illustration of a certain kind of dive, and opposite, instructions as to how it should be accomplished, I do not think you would expect immediately after seeing the picture and reading the page of instruction, which might take five minutes, that you could go out to a swimming pool and accomplish that dive as proficiently as the illustration shows. You would realize that you would need some *practice*, that you would need to repeat it a few times, before you could have the success shown in the illustration. That is the same kind of good common sense and reasoning which you should use in performing your experiments and conducting the exercises of the Rosicrucian teachings.

Remember, too, that your general health and environmental conditions play a great part in whether or not you are going to succeed. Let me make it plain that one does not have to be a physical culturist, nor does he have to be in perfect health to have success with the psychic demonstrations and experiments. So long as you are

not in physical pain and your consciousness is not agitated by any distress, you are physically sound enough to conduct the experiments. On the other hand, if you have had a very severe day, if you have been toiling hard, if you have spent a lot of nervous energy and are pretty much exhausted, mentally and physically, more so than usual, then of course you cannot expect to have the same results that you would have if you were fresh. If you are grief-stricken, terribly worried, again you will not have the same success with the experiments.

Now, almost all of our members have their duties, their home lives, and their business or professional lives; consequently, at the end of a day's work or activity, they have a normal fatigue. But just because they are normally tired does not mean that they should abandon or not attempt their studies. I say with a degree of modesty that I believe I work mentally as hard as most of our members, and I think I dissipate just about as much of my mental energy in performing my duties. And yet, I find that if I relax after dinner in a comfortable chair, or lie down and take a nap for fifteen minutes, I am rejuvenated sufficiently by this relaxation so that I can have a fair degree of success with those experiments to which I will naturally react.

To some I may not react, as I mentioned above, and I may not succeed with them. If there are experiments which you are required to do which you feel need more than the usual effort, then put those aside for a Sunday morning, or for whatever time during your schedule you will find yourself the most refreshed. There are very few of our experiments that take over five or ten minutes to perform, especially those of a psychic nature. If you have carefully studied the principles in the monographs, the laws underlying them, and familiarized yourself with the procedure, you can conduct the actual experiment almost any time, anywhere, in just a few minutes.

When someone tells you of his or her success with experiments and exercises in the monographs, and especially of those with which you have failed for the time being, regain your confidence in yourself by recalling those experiments with which you have had success. Relate your own dominant experiences. You will find those equal to the ones had by the other Frater or Soror.—X.

#### News and Chatter

Perhaps the greatest news to bring to the attention of you Fratres and Sorores throughout the world who compose our Forum circle, and who in spirit are assembled here with me in my office, is the fact that the 14th annual Rosicrucian Convention just concluded was exceedingly

successful. I do not mean alone that everyone just enjoyed themselves, or that they derived great benefit from the lectures, lessons and demonstrations which they witnessed and heard. Rather, I mean that the attendance was far greater than we, the officers of the Supreme and Grand Lodges, had anticipated. We are not inclined to be pessimistic. On the other hand, travel conditions throughout the country made it appear that it would be quite some inconvenience to members to come to the Convention this year, and that therefore in all probability we might expect a diminishing to perhaps even one-third of our usual annual conclaves. To our joy and amazement, the attendance was many hundreds, and fell short of normal attendance by very little.

This was exceedingly gratifying to all of the officers, for two reasons. First, there is just as much labor and just as much preparation required to arrange a convention for a handful of persons as for many hundreds, so we were glad to have the greater number participate in the activities. Secondly, it indicated that the Fratres and Sorores realized that this was a critical year. They knew that there is a certain weakness among people in every emergency, in every adverse circumstance, a tendency to resort to abandonment, to give up all worthwhile things, and figuratively to crawl into a hole and pull the hole in after them. If such an attitude of mind would really help to bring the war to a close, we would be the first to recommend it; but it does not. Psychologically it is detrimental to the individual himself. Furthermore, economically and in every other way it is injurious to institutions, organizations, and societies that should be perpetuated. Our members realized this, and so despite the handicaps and the more than usual effort required to come to the Convention, they attended.

Nearly every state of the Union was represented and several foreign countries as well. So far as we are concerned, and so far as we have heard from all those who attended, it was a *joyous occasion*. If you were not one of those present, or even if you were, plan to come next year. We are going to have another Convention, unless governmental decree because of any emergency may make it impossible.

We have already mentioned in the last issue of the "Rosicrucian Digest" that our recent Rose-Croix University summer term was the *largest* that we ever had. Isn't that encouraging? Isn't that representative of the Rosicrucian spirit? Although the war required a change in faculty (that is, some of our professors were tied up with other institutions and could not get away for our summer term) we did have a most efficient faculty and added a number of new courses that were well accepted.

While speaking upon the subject of the Rose-Croix University, I want to reiterate that *every member* is eligible to enroll. It is not open just to high degree members but to every student of the Rosicrucian Order. Furthermore, *you do not* have to have a college or a university education. In fact, you do not even have to have a high school education. It is true, we have a good many students who hold degrees from other universities attending the Rose-Croix University. Then we also have a great number who have just a common school education. *If you can read* your Rosicrucian monographs, if you can understand them (and you do or you would not be a Rosicrucian member) then let me assure you that you will be able to understand fully and get the utmost benefit from the instructions at the Rose-Croix University, as they are simply and effectively presented by the faculty. Write today for the free book, "The Story of Learning." Now you may have had that book some time past, but there are *new editions* of it. It explains the *present* subjects included in the curriculum, some of which are *entirely new*. The tuition fee is very reasonable, and in this way you can combine a vacation, the Convention, and a term at the Rose-Croix University all in one, for a short period of time and for an economical amount.

A great number of our Fratres are now in the armed forces, in every branch of the service of our Government. We are happy to say that the great majority of them are retaining their Rosicrucian membership, and in fact, there is no reason why they should not. Sometimes, however, when a Frater is suddenly inducted into the army, he will send a telegram of this nature: "Have been inducted into army. Must discontinue membership." We know that he is confused, that he does not understand, and he believes that the circumstances will compel him to cease his membership. Then we write to him, explain the conditions, and quote to him from the letters of many of those who are already in the service. He learns that the United States Government (and the Canadian Government as well) is desirous of having its men receive mail, because mail keeps up *morale*, and that no matter how often their addresses are changed, the Government will forward the mail to them.

True, if they are sent to a foreign country, there may be a delay of a few weeks before they get their mail; but once the contact is established, it comes through regularly. Further, they will learn, as many have, that except when in actual combat they will have time to read their monographs as they would read a newspaper or magazine. It is true they will have to dispense for the time with some of the experiments or rituals, but they will have the advantage of the inspiration of the teachings and of the principles. And once

they are in army or navy life they will find that different attitude of mind, that uplift, that encouragement and vision that comes from the monographs, a valuable adjunct to keeping the morale high and helping them to adapt themselves to their new surroundings, as has been so expressed by many of the Fratres in the service.

Sometimes we receive letters which would be amusing if the circumstances were not so serious. A member will write: "Please discontinue my membership as I must buy war bonds." Now the absurdity of this is that their nominal monthly membership dues would not equal a war bond in the first place. Secondly, everyone today is trying to do his bit, and will buy war stamps and war bonds. But the United States Government does not expect us to stop eating, stop sleeping, or cease or reject our affiliations which are morale builders, nor our assistance to those institutions which are an integral part of and needed in our civilization. If we were to cease all of our activity, all of our support of worthy institutions, and just buy war bonds, we would bring about a national disaster. That is not expected of us.

There are many little things we can cut out, not completely but to some degree, so as to add to our purchase of war bonds, but certainly the elimination of our membership is not one of them; and if we think it is, then it shows how lightly we hold our membership and how superficial it is to us. AMORC buys war bonds as an institution as well, and it makes some sacrifices to do so, but it certainly is not going to hold up your monographs or do some other drastic thing which is necessary so as to buy more war bonds. *Let us be reasonable about it.* Our country wants us to be reasonable in the service we render it. We most certainly would not stop eating or buying clothes that we need, in order to buy war bonds. In many ways, as the sensible member realizes, his membership is a necessity; if it does not have the value of a necessity, then one should not be a member of it at all. Rosicrucian membership is not a plaything or a superfluous interest.

Now I would like to call your attention to an interesting new book. It is entitled "The Secret History of Francis Bacon" and it is by that celebrated author, Alfred Dodd, who has written a number of works on the life of Francis Bacon, his Rosicrucian connections, and his authorship of the Shakespearian writings. This book will be a very valuable addition to your library, and as well you will find it very interesting. We have secured a limited number of copies from London, England, and we offer the book to you postpaid at \$1.45 per copy. May I suggest that you obtain a copy, but do not delay in placing your order because when our supply is exhausted, we may not be able to obtain any more, or there may be a great delay before the next shipment. A few

of the Chapters of the book are as follows:

- The Personal Story of Francis Bacon
- Who was Francis Bacon?
- Queen Elizabeth and Francis Bacon
- The Personal Relationship of Queen Elizabeth and Francis Bacon
- Shake-Speare, Nom de Plume
- The Feverish Haste to Finish His Life's Work
- Rosicrosse—Masonry

This work contains many of the original poems and writings and also refers to the secret code or cipher of Francis Bacon.

I wonder how many of our Fratres and Sorores are getting the utmost from their Rosicrucian monographs. We here at Rosicrucian Park, who are occupied with the Rosicrucian teachings daily, writing about them, talking about them, preparing them, are expected to be very conversant with them and know exactly where every principle or law is to be found, and in a general way we do. We know that certain principles are discussed in the Sixth Degree, others in the Fourth Degree, others in the Seventh, the Third, etc. But we cannot say definitely on what page and in what paragraph every phrase or sentence or definition may be found—and no one would have such a perfect memory as to be able to. Consequently, in answering letters or in conducting this Forum, if we had to thumb through two or three or half a dozen monographs of the degree each time we wanted to hunt up a point so as to quote it exactly or so as to refresh our memory, we would waste considerable time. Frankly, therefore, we are very thankful each day that we have compiled indexes to the Rosicrucian monographs, indexes that not only tell us exactly what degree a subject is in and what monograph, but what page and paragraph as well. The index directs us, without loss of time, right to the source of the information we want.

I know of many good members who are faithful students and who do not have these indexes. I cannot understand why they have not, since the indexes are economical, and since these members can afford them. Do they realize how much valuable time they are wasting in thumbing through monographs looking for that which is needed? Furthermore, just to turn the pages of the index and look at the list of subjects refreshes one's memory with the topics, and stimulates interest.

Then the index serves another purpose. *It tells every place* in all of the degrees where a subject may be found. For example, we know that the topic of *Nous* is principally discussed in the Fourth Degree, and yet there are many other important references to it, not so elaborate, in many of the other degrees. Suppose you wanted to gather together for study and for review, all in-

formation pertaining to Nous. Without an index you would turn to the Fourth Degree, and there you would find it. But, vaguely you would remember that the subject was also discussed in other degrees here and there, but *where?* Think of the time lost in making that search.

Frankly, the indexes weld your monographs together in a very efficient way. I am reminded of their value by the fact that I have just seen a copy of the newly prepared index for the Fifth and Sixth Degrees. You need not purchase all of the indexes at one time, but by all means, at least purchase the index of the degree in which you are studying. The following is a list of these indexes and the prices of them, postpaid to you:

Neophyte Index (1st, 2nd, and 3rd Degrees)	.25
Temple Index (to and including 4th Degree)	.50
Temple Index (5th and 6th Degrees).....	1.00
Temple Index (7th, 8th, and 9th Degrees)....	1.00
Temple Index (A Degree).....	1.00
Temple Index (B' Degree, Part 1).....	.75
Temple Index (B Degree, Part II).....	.75
Temple Index (C Degree, Part I).....	.75

The actual printing cost of an index is insignificant. The price is a result of many days' labor in compiling it in its present form.

What are you doing with your Rosicrucian Digests? Actually, most of you like to keep them. A number of you have them bound, which the Rosicrucian Supply Bureau does for you at an economical price, but you should, if you can, allow others to read the magazine before you file it away. Your "Rosicrucian Digest" is not a private publication. It is in all of the public libraries that are prominent in various parts of the world, and in this country. There are topics in it that are bound to interest others if they are at all studious, if they are at all mystically inclined, if they are at all interested in the various aspects of life.

The average man or woman is interested in *current events*, because they touch life so strongly at this time, and he or she is greatly concerned with the *tomorrow*, with whether or not there will be a great social revolution, whether or not many of our institutions will change, how many things we have accepted will be done away with; will we have greater freedom or less, assurances of peace or none. Therefore, the current series

of articles entitled, "What of Tomorrow"—appearing in the "Thought of the Month" department of the "Rosicrucian Digest"—should interest any person who is alert to the times and interested in tomorrow. He need not be a Rosicrucian, but the article may be instrumental in bringing him into the Rosicrucian organization. So lend your copy of the "Rosicrucian Digest." But see that you get it back.—X.

### Projection and Prophecy

A Frater again asks the question, "Can we project into the future?" As this question has been discussed from various viewpoints in these pages before, we will only comment briefly here concerning the subject. The question might be answered by asking another question; that is, "Can you or any individual project to any state or condition which cannot be conceived?" In other words, if you projected to the future, in all probability you would be projecting to your conception of the future. How would you be able to distinguish between what you conceive to be the future and what is actually the future? Until we have advanced to a high degree of psychic understanding and achievement, our abilities are confined or limited by our conscious experience. As long as we are so limited we are going to be influenced by our own desires and imagination.

The only purpose of projecting into the future would be to determine the answer to some question that would serve us now. In all probability most desires to know the future are based upon selfish motives. Prophecy that is reliable is probably not based so much upon the ability to see the future as it is to read and understand intelligently that which exists now and in the past. How often it is that we look back on our lives and see how simple it seems now to be able to have foreseen what was going to happen. Possibly you can remember a serious error you made at some past time, and now in looking back at the experience you can hardly understand how it was that you did not see what was coming. In other words, we have been given by our Creator the abilities of judgment and understanding, and what we need more than to try to gain additional powers is instead to gain control and full use of the abilities which we already have. Then the rest will come as a matter of course.—A.



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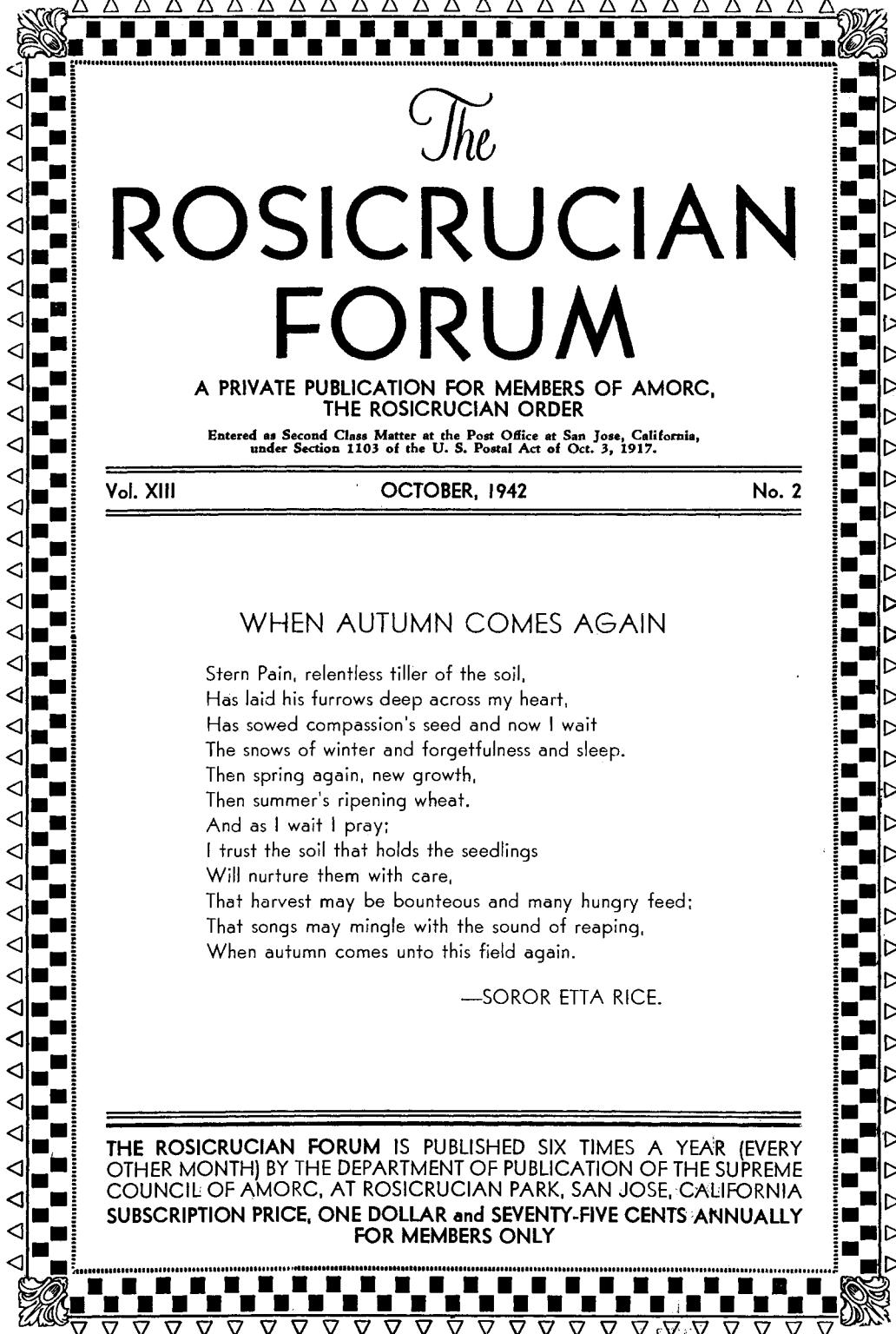
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## WHEN AUTUMN COMES AGAIN

Stern Pain, relentless tiller of the soil,  
Has laid his furrows deep across my heart,  
Has sowed compassion's seed and now I wait  
The snows of winter and forgetfulness and sleep.  
Then spring again, new growth,  
Then summer's ripening wheat.  
And as I wait I pray;  
I trust the soil that holds the seedlings  
Will nurture them with care,  
That harvest may be bounteous and many hungry feed;  
That songs may mingle with the sound of reaping,  
When autumn comes unto this field again.

—SOROR ETTA RICE.

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## Greetings!



*Dear Fratres and Sorores:*

Why does God permit this terrible conflict? This is a common plaintive query heard today. Because of their inability to answer it, the religious faith of many persons is being sorely tried. Still others, because no satisfactory explanation is forthcoming from their church, feel justified in terminating their religious affiliations, if not actually developing atheistic tendencies. During these times, the mystic and metaphysician can, if they realize it, especially serve humanity well, for their doctrines go far toward answering those questions which orthodox religions either evade, or to which they make further unsatisfactory replies.

The problem of orthodoxy today is the attempt to perpetuate outmoded theological conceptions, and to have them accepted—conceptions which do not correspond with the general knowledge which is extant. To the old theology, God is *personalized*. He is a being in many respects paralleling the human himself. In other words, to millions of minds, God is actually anthropomorphic. That is, he has a form which resembles that of man. In fact, many sincere Christian believers conceive the Deity as a benign old gentleman like the traditional paintings depicting the Hebrew patriarchs. These believers, in their theophanic experiences, actually seem to "see" God in just this manner—in a flowing robe, and with a white beard.

This relationship of God to man, namely, that of a father to his children, is a most limited concept, and implies a paternal bond. This conception is borrowed by Christianity from Judaism, as one can easily discern by an examination of the books of the Old Testament. To the devotees of many orthodox Christian sects, God is the *immediate* creator of all things. That is to say, to them each thing on earth, in the universe, in fact, was conceived in its form and spontaneously produced by the arbitrary edict of God, in accordance with a pre-existing plan, man himself being no exception. Further, this plan, according to orthodox dogma and creed, has not yet been fully culminated; it is still pro-

gressing; it is incomplete. For example, that branch of theology known as eschatology treats of the end of the world, ultimate resurrection, final judgment, etc., all of which are in the future of the plan.

According to orthodox conception, events occur in the world by virtue of two fundamental causes, which really reduce to but one cause. First, the Mind of God, the personal desire and creation of the Deity; and, second, those things which man creates or motivates by the virtue of his mental processes and conduct. Man, however, is not entirely as free a cause as this would indicate, according to orthodoxy. *The ethical influence* enters into what we do as humans. It is said, that if our acts are virtuous, consistent with those dictates of right conduct which God and His only begotten Son have laid down, they are good and we are then conforming to the will of God. In other words, we are doing just what we are supposed to do. It is the equivalent of God acting through us, says the theologian.

On the other hand, if we oppose the good as set forth in canonical law, the Ten Commandments, etc., we are not displaying a freedom either. Such evil conduct is said not to have originated solely in our thinking, but rather we are being influenced by Satan—by that malevolent spirit opposing God. To summarize then, we have a universe, a world of things immediately created by God, and, further, as we find in Genesis 1:31, "And God saw everything that he had made, and behold it was very good." Notwithstanding, however, that all things are of the good, Satan is said to exist, and he corrupts and interferes with this program of good. This malevolent being may even seize upon man and claim him. However, orthodoxy affords man a certain medium of protection. If he heeds the "words of God," the laws of the Scriptures, he may be drawn back into grace, into the folds of God's goodness, where he has an immunity to the assailment of Satan.

Now, here is where confusion begins to enter. The confusion is caused by the fact that these dogmas are neither consistent with

rationalism nor with human experience. This salvation is not a collective enterprise. To put it more cogently, all of humanity need not subscribe to the orthodox doctrines or to the literal interpretation of God's words before the individual who does so can be blessed. A million persons can be sinners and suffer what is related to be their punishment or final judgment, and, yet, one who has "lived the life" will be rewarded. According to this conception, then, it would appear necessary only for each human to be either a follower of God or of Satan, and then either be rewarded or punished accordingly. When, however, the individual has led a God-fearing life and faithfully adheres to his creed, and suffers calamity and misfortune, it is most shattering to the faith of the orthodox religionist.

Man evaluates the circumstances on the basis of his paternal relationship to God. If God is a father, as man is to his mortal flesh and blood children, then God must certainly be aware of man's personal conduct. If man is righteous in his living, why then must he suffer at the hands of God? Since all things occur as the *fiat of God*, according to this orthodox view, then it is believed that all suffering, all misfortune is arbitrarily imposed by the Deity. "But why, why," mourns the confused orthodox devotee, "must this be so?"

Since his God has been made to parallel himself so greatly the orthodox Christian likens Divine justice to human justice. He, man, would not affirm it good or just to punish a son without revealing why he did so, especially if that son had faithfully sought to live in a manner which would please the father. The wicked must be punished. The orthodox can understand that. Such is commensurate with their own mundane affairs, but why should the innocent suffer as well, especially when they seek to live according to a prescribed Godly conduct? Today sees the cathedrals, the churches, the sanctuaries, and the homes of the orthodox bombed, burned, and in shambles. Where is the omnipotent beneficence of God during such times?

The clergy of orthodoxy may seek to explain that the aggressors are the nefarious agents of the Devil, and that the conflict is one between the good and the wicked—and that ultimately the orthodox will survive in victory, and the wicked will be defeated and

find further retribution in a hell. Still this is not good reasoning and it is not satisfying, and the orthodox Christian does apply the rule of reason to much of his spiritual faith, whether he admits it or not. As said, from the theological point of view, all humans are the children of God. Is it paternal wisdom to allow the good, the well-behaved, the righteous children to be attacked by those under the direction of a malevolent spirit? Must the good lose their lives by being victims of the evil ones, with a father looking on? Men would adjudge such conduct in human family relations as brutal and lacking in filial love, and yet in orthodox theology such a condition prevails in the relationship of men to their God.

Is it any wonder then that the orthodox Christian believer wails: "Why does God permit this terrible conflict?" He must believe, he wants to believe as he has been taught, that a God exists. He wants to think that that God, his Father, is the creator and director of all things and their functions. When, however, bloodshed, massacre, and the horrors of war break out, engulfing those who, by his religious standards, are the good, it is so glaringly inconsistent with the conduct of even a good mortal that it bewilders him and often causes him to lose faith. It is not sufficient to say that God acts in divers ways and man must not presume to understand them. Orthodox theology has purposefully sought to make God understandable by making him that kind of father who corresponds to the relationship of a mortal father to his children. It has declared God to be the shepherd of his flock. All of these homely similes have been given man so that God can become comprehensible as a Divine Being with a compassion toward men, as men have toward each other, only of an infinitely greater extent.

Then when there are occurrences such as a great world war, which cannot be satisfactorily explained by such a relationship, it is easy to conceive the effect upon the mind of the orthodox believer. All of his life such a believer has spurned philosophy. He has looked upon mysticism, metaphysics, occultism, yes, even science, as anti-Christian, as agnostic, if not even out and out exponents of the devil. He cannot, therefore, immediately accept their doctrines, once his faith is brok-

en, so he becomes bitter and cynical, and more likely an atheist.

There are many devout Christians, of course, who recognize science as being based upon the study of the operation of natural law. To such persons, physical phenomena show the Mind of God working in the universe to develop a theatre or a place in which the soul of man can function. They nevertheless hold that each thing has its originally conceived Divine place, that each rock, tree, or star, though functioning according to physical laws or scientific principles, was conceived by God, that is, that particular law was conceived by the Deity to do just that thing, to serve an end related to the furtherance of man's spiritual life. God, to them, becomes the individual supervisor of His handiwork, namely, His laws and the souls of men. Though these latter views are a little more progressive, and therefore liberal, they still leave unanswered in the minds of such individuals the question of *why* a just, all-wise God, the Father, permits the perversion and the misapplication of those natural laws he has created.

It is such a catastrophe as the present war which becomes a severe test for orthodoxy. Each time she endures, but is always weakened just that much more, losing more and more of those she needs to spread her gospel. It is only a matter of time when such limited conceptions must fall apart, and another conception of God will take its place. Will Christianity itself survive? Yes, but only if it casts out the literal interpretation of the words of its great avatars and of the Christ himself, and takes as its creed *their true mystical meanings*. It must be learned that things were not spontaneously created, but that all is the manifestation of the creative powers in the universe, the active principle of the Divine Mind. Evolution is a divine example of this progression—one thing merging into another, spiralling upward in its development.

All things are good because all things are of the same ultimate Divine source. There are no satanic or malevolent forces functioning in the universe as external agencies, preying upon man. What man conceives as evil is his *inharmonious adjustment* to all that of which he is a part. What suffering he experiences is not arbitrarily imposed upon him;

the suffering is merely a functioning of the same laws as give him his being. Human misfortune is a man-made product. The good have permitted the conditions to develop which now envelop them, and so they suffer, not by punishment but as an effect of a cause, a cause that comes about through their own neglect. Fire, for analogy, is both good and evil, the distinction being made in how we direct it, or fail to do so. If individuals do not take the means to prevent a forest fire, or to supervise the negligent ones very carefully, they must burn in the forest with the careless ones when the fire begins. The fire makes no distinction.

The Divine Power, to make our lives consistent with the Infinite Intelligence, rests within us. God is at all times within man. If man fails in his life, fails in his own world, he has no one to find at fault but himself or *human society*, of which he is a part. No God neglected him. Man is his brother's keeper to the extent that he must make his brothers understand these things so that they can work intelligently with the Divine Mind functioning through them. Therefore, the mystic, the Rosicrucian, says that God does not permit or order, nor does He interfere with the wholesale destruction of life and property now being experienced as war. *Man is the cause of that which now consumes him.* Even those who did not directly bring it about and who consequently seem innocent, indirectly, through their toleration of political corruption and economic evils, brought the situation about. The mystic says, therefore, if you want to look to God in times like these, or at any time, then turn to your own inner consciousness for understanding and for a comprehensive view of man's true place in human society. There you will find that means which will make it impossible for such catastrophes to come about in the future.

Fraternally,

RALPH M. LEWIS,

*Imperator.*

### Emotions

Our emotions and the manner in which they affect us are among the most interesting phases of the study of psychology. When we recall the sensations we have experienced as a result of emotional activity, we find that the

seat of these sensations is invariably the region of the solar plexus. This fact has resulted in many false impressions as to the importance of the solar plexus region. Thus it is claimed by many so-called teachers of mystical sciences that the solar plexus is the most important of all of the psychic centers. There are those who will tell you that the development of psychic power is dependent entirely upon the activity of the solar plexus, and all that is needed is to sit quietly for several hours concentrating upon this plexus of nerves.

We frankly admit that a great plexus of nerves of the general nervous system does terminate in this solar region, but this is not the only part of the body where such nerve plexuses are to be found. In fact, such terminals supply nerve energy to all parts of the body, keeping the vital organs in proper working condition. This is one of the important reasons why the Rosicrucian system of healing is so stimulating to sluggish inactive organs and glands of the body.

Let us analyze for a moment the physical sensations that accompany a sudden shock caused by intense fright. The very first condition we notice is a sort of sinking hollow feeling in the pit of the stomach, followed or accompanied by a feeling that the blood is rapidly draining away from the face. In fact, this is exactly what is happening. This accounts for the pale appearance of one badly frightened. We have all heard the expressions, "he turned white with fear," and "he was white as a sheet."

Usually there is an intense quivering over the entire body; we lose muscular control. The teeth will chatter, the knees will become weak. Many persons are unable to withstand such shock, and will actually lose consciousness or faint. There will be rapidly alternating sensations of heat and cold with intense perspiration. Many even have the experience of losing the ability to speak. The statement, "he was scared speechless," is no joke. These sensations are reactions that usually accompany great fear, but nevertheless they are not entirely confined to the emotion fear, for practically all expressions of the emotions result in these same physical sensations.

The degree of reaction naturally is in direct proportion to the degree of excitement. In other words, if the stimulus is not great

and is of short duration, the reaction will be slight, and we quickly recover or return to normal. On the other hand, if the stimulus is great and of long duration, the emotion is intensely excited and consequently our reaction is of a larger degree.

These emotions with which we are all familiar, through their reaction upon us, are the sensations of the subjective mind. They are set into motion or action by the instincts. For example, when we are in great danger, the instinct of self-preservation will set into action the emotion fear. The emotions are agitated either from external stimuli received through the physical senses or they may be agitated from within through memory. For example, you may recall a terrifying experience had in the past, and by concentrating upon it, visualizing it, actually reliving it, bring about every sensation of the emotion fear.

Sometimes a person will quite suddenly, for no reason that is apparent, have physical sensations and a feeling of weakness that is identical with that which accompanies an excitation of the emotions. These are the difficult experiences to understand and explain. In view of the fact that the emotions are the sensations of the subjective mind, it seems quite plausible that these unexplained experiences must come from the inner subjective self rather than through physical objective conditions. Since the emotions may be stimulated from within, as well as from without, it is quite possible to experience an emotional reaction to a subjective experience. This is proven to some degree by the fear one experiences from a so-called bad dream or "nightmare."

In recent correspondence with a frater of our Order from the northwest portion of the United States, we found that he experienced a great sensation of fear during one of his Rosicrucian experiments. He has stated that only on one or two other occasions in his life has he had such a sensation, and each was caused by external stimuli; in other words, through the objective senses, hearing and seeing. This frater is not subject to easy fright and has faced physical danger on many occasions without great emotion or fear. Nevertheless, he reports that during a demonstration of Rosicrucian laws and principles of concentration and attunement, he

was gripped with such fear that he could not even extinguish the lights in his sanctum and retire to his bedchamber. He was virtually afraid to go into any dark hall or room in his home. Yet he states that it was not outward fear or a fear of bodily harm, but seemed to be entirely within, coming from the inner being.

A short time after his experience, he learned of the sudden and violent transition of his nephew to whom he had been extremely close. Naturally this news brought him great sorrow and a desire to know when his nephew met his untimely end. Upon investigation and careful inquiry our frater succeeded in obtaining this information, and to his surprise found that the day and hour coincided with the day and hour of his unusual sanctum experience. In other words, at just about the time he was in the sanctum performing the experiment, his nephew was facing death with the United States Navy in one of the important engagements in the far Pacific. He feels that perhaps somehow he was attuned to his nephew and took unto himself the sensation of fear which, without doubt, the nephew was at that very moment experiencing.

Now, this is not at all an impossible thought. The emotions, as we have stated, are of the subjective self. They have their expressions deep within, though usually they are the result of external stimulation. Being closely associated with the inner subjective self, which is most closely related to the soul force and its attribute soul personality, an experience of the nature described by our frater might easily provide the stimulus for an outward experience of the emotion fear; that is to say, the actual physical reactions that are usually attributed to the emotion fear.

There are those who have developed their psychic sense organs to such a degree that they enjoy so-called clairvoyance and clairaudience; that is, they see and hear psychically. While in attunement, such a one might have an impression of an impending danger; perhaps to someone closely related to him, or perhaps even to a perfect stranger. On the other hand, the impression may be of a great catastrophe that will have no personal effect upon him. Such might come through a mental picture or may even register upon the

sense of hearing. An experience of this nature would cause the sensation of fear which, depending upon the clarity of the mental picture or impression, would be either of long or short duration.

In such a case the individual is fully aware physically as well as psychically of what is occurring, what is causing the stimulation to the emotions. It is also possible for one to have an identical experience psychically and not be aware of it objectively. We quite frequently attain a condition of attunement with the psychic forces within yet have no outer objective experience. Under such conditions, if psychically we contact a condition or experience that on the objective plane would cause great fright and intense emotion, the experience coming from within would cause the same reaction. However, we would not know the actual cause of the emotional upset.

It is practically impossible to state without reservation that our frater, whose letter inspired these remarks, is right in his analysis of his experience, but his analysis is nevertheless a possible explanation of his sudden fear when outwardly he had nothing to fear and nothing objectively disturbed or startled him. It is true that he did not come to this conclusion until after he learned of the transition of his nephew, and by cold reasoning he arrived at his explanation. However, as a general rule the explanation for an experience that persists in our consciousness, in spite of all possible evidence to the contrary, is usually the correct conclusion.

It is extremely beneficial to our growth and development to study and analyze our emotions and the manner in which we react to them; in other words, our physical sensations and responses to great emotional activity.

#### Attaining Happiness

Now a soror asks several questions which command the attention of this Forum. At this time, however, we will consider but one, one which we think to be of the most general interest. She asks: "Why are happiness and abundance so confined, and sorrow and strife and lack so widespread?"

This might be briefly answered by just saying, the former is a *positive acquisition* and the latter is an undirected and inevitable effect. Now to define these terms simply, let

us think of human activities, the things we do consciously and unconsciously, as a number of small stones which have been thrown into the air. If we place a certain value upon some of these, such as calling them "happiness," and wish to catch them, that requires concentrated effort. It amounts to a positive action. Certainly you will concur that it is more difficult to catch some of the stones in mid-air, than it is just to permit them to rain down upon us and on the ground. The law of gravity will bring the stones to the ground and down upon us if we are in their path, whether we want this to be so or not. If we wish to control the fall of some of the stones or to arrest some of them, that, as said, requires mental and physical exertion.

Happiness, therefore, is a state of mind and a kind of pleasure, depending upon our personal defining of it, which we seek to acquire. We desire to convert some of our experiences into it. We hope or try to direct natural influences and conditions to shape themselves into happiness, by various means, some more or less intelligent than others. Obviously, as we well know, that demands an effort upon our parts. Concomitantly, however, the conditions of our environment, and those acts of ours which we do not inquire into or attempt to supervise, bring about more numerous results which we may not favor.

It is not that the function of natural law, uncontrolled or undirected by the human mind is going to work to man's detriment. There is no good or evil in the function of natural law. These values are placed on them by man, in accordance with how they affect his welfare. When we are ignorant of natural law, the possibilities of its affecting us unfavorably are very great because we inadvertently oppose it. Since most men give little thought to nature generally, in pursuing their own aims, they, therefore, find that life consists of a greater amount of "sorrow and strife" than "happiness and abundance."

Upon first blush, it would seem that the more man sought to attain happiness, that is, to transmute the experiences of his life into that state, the less would become his sorrow and his lack. However, the opposite is often true. Some men "rob Peter to pay Paul." That is, they devote all of their energies to reach a single goal, the elements of which comprise their ideal of happiness. In doing

this, they neglect their health, their moral standards, and they disrupt their proper relations with their fellow humans. Consequent penalties for such violations, as disease, sorrow, and hatred displayed toward them by those envious of such success as they may have had, rob what they finally achieve of the content of much of the happiness they expected.

Happiness, it is safe to proclaim, is the ultimate aim in the life of most men, and though it is sought after so extensively, it is nevertheless a most abstract ideal. No two men conceive it exactly alike. There is no fixed happiness, no one state by which the other kinds of happiness can be measured, or be declared as falling short of it. Happiness is as diversified as the minds of men and their appraisals of the rewards of life. Perhaps this point can be made more succinct by saying that whatever we like, and want more of, is happiness.

This might be an effrontery to the moralists who would not want to concede that the satisfaction of concupiscence and of the variety of the appetites in general is the happiness which is sung by the poets. Where, however, is the distinction to be made between the gratification a miser has in counting his coins and that which the artist finds in painting the gorgeous tints and the penumbra of a sunset? You cannot remove the pleasurable content of happiness. Whatever constitutes the ideal of pleasure to an individual, that is his happiness.

There is, however, the utilitarian aspect of happiness which must not be overlooked. It is patent that the constancy of happiness is a quality that is preferred. Almost all who seek happiness want it to become a permanent condition of their lives and not an evanescent one. Consequently, a happiness that is apt to dissolve or be easily decimated by circumstances must have a lesser value than one that would not. Plato tells us in his dialogues that the mental pleasures are the true happiness. He reasons that the philosophers —namely, the students and those culturally inclined — have had the opportunity to experience both kinds of pleasure — bodily and mental — and since they choose the latter it must, therefore, be the more satisfying and enduring.

Epicurus defines happiness as pleasure, but he holds that the latter is of two different kinds, that is, positive and negative. The pleasure most men seek is negative in nature. It is but a freedom from pain, says Epicurus. Such a pleasure proportionately increases in ratio to the diminishing pain. To use the classical simile, it is like the pleasure that comes from scratching an itch. First one must have the itch, and, second, only to the extent that the itch becomes most disagreeable can great pleasure be had in ridding oneself of it.

A true *positive pleasure*, according to Epicurus, consists in avoiding pain and seeking pleasure in an agreeable state as something to be sought after in its own right, and not as a desired after effect.

We may also look upon pleasure from the point of view of its *qualitative* and *quantitative* natures. It is far better to indulge in a general state of pleasure than to experience an intense one of limited duration. A care-free life, where peace of mind prevails and the horizon of our daily existence is free from the clouds of worry, but where possibly no intense gratification can be had is preferred to periodic moments of great ecstasy, with intervals of strife. It must be admitted that a general state of happiness could be had by more people, by avoiding a conflict with life—that is, by *simple living*. When man pits his purposes against nature, he finds pleasure in his achievements, but he often must pay a terrific toll in suffering and sacrifice to attain his end, especially if he gives no concern to his body and to nature in doing so.

Further, most of the things men strive for are evanescent. When man finally acquires them, their content has changed, or he himself has changed, and he finds them devoid of much of what he expected. *The Rosicrucian* and the mystic, in their conception of happiness, take the middle course, or rather, we should say, they embody some of the elements of the philosophies of happiness which we have considered above. The Rosicrucian contends that the ultimate aim of life is personal happiness. In the event that this may be considered a selfish motive for living, let us further explain. A happiness that is derived solely from bodily pleasures, the gratification of the passions and appetites, is indeed ephemeral. We say this not from the

moralist's conception, but from a strictly practical point of view. The more we indulge a passion or appetite, the more sated we become and the less pleasure is derived from it. Logically, with the natural diminishing of such pleasures in later life, the less enjoyable becomes our existence, if that has been our ideal.

Consequently, though the Rosicrucian contends that one should *live life fully*, not withdrawing from circumstances from which experiences can be had, he should also live life intelligently, *knowingly*. Avoid, through *understanding*, not by retirement from life or the practice of self-abnegation, those situations and those conditions which may bring such discomfitures and irritations as will cause you to make your ideal of happiness a mere relief from them. Too many men and women live so unintelligently and with such abandon that they are forever contracting mental and physical pains, which eventually cause them to see the end of life and of happiness as existing in nothing but a freedom from their particular distemper.

If one lives knowingly and *temperately*, he finds sheer joy in just living. Such freedom from distraction, however, is not complete happiness to the Rosicrucian. The other aspect consists in the exercise of his mental creative faculties. It is found in the satisfaction that comes from the development and exercise of one's talents and abilities. It is found in intellectual attainment and spiritual awakening. Man is never fully living until he is able to bring something useful into existence in his world, no matter how small, just as he himself has been brought into existence. *Man is causative*. He can conceive and bring about effects, and of all living things he excels in this. Until he functions, therefore, as a creative being, he is not truly living. He is missing something, and that lack makes him uncomfortable and dissatisfied with life.

Such a happiness as we have just described is unlimited. It knows no boundaries but the imaginative capacity of the individual. Each such pleasure inspires a still greater one. Man thus lives physically in accord with nature, and mentally and spiritually in accord with the Cosmic Mind, and from each aspect of his life, he enjoys a pleasure, but neither conflicts with the other. A happiness of this

kind may not be the final happiness that man may experience sometime in the distant future, but today at least it is the most constant kind of happiness, and one from which as yet there have been found to be no ill consequences.—X.

### How Closely Are We Attuned?

A frater in the early degrees, and we might say a new-comer to our Forum circle, asks an interesting question this morning: "Why is it that when our souls are attuned with each other, that as one segment of the universal soul experiences a certain thing or problem, all other souls do not experience it also?"

He bases his question upon the teaching that we are as one, since all beings are animated by the same soul force which is universal. He desires to know whether or not all beings will have the same experience at the same time since there is no soul separation. We must be reminded again that though the soul force permeating all beings everywhere is identical and of the same Universal soul force, we nevertheless do have individual personalities. In other words, each has his own personality that is, and always has been, unique with him, different from the personalities of all of his fellow beings everywhere. Were this not the case there would be no difference in the genus man. All men would be alike in growth, understanding, knowledge and evolution.

This personality which is different in each of us, we often call "the personality of the soul" because it retains its identity even after transition when the soul force is released from its earthly bonds and is absorbed back into the source from whence it came. It is the personality that grows and develops as we learn the lessons of life and face problems of an everyday existence.

Insofar as attunement is concerned, this is constant at all times. In other words, the soul force in all persons is in constant attunement. This must be so since the same force animates every soul, every bit of life tissue and each live, animate being.

How, therefore, can the soul force of one be out of attunement with that of another if all is a part, an unseparated part, of the universal soul? It could and perhaps would be out of attunement if each being had an

individual soul or even a separate segment of soul force. The very fact that attunement is constant makes possible such experiences as mental telepathy, intuition and divine guidance.

When one speaks of being attuned to another, what he really means is that an attunement has been established between his own outer objective consciousness and his own inner subjective self. This is an important point to keep in mind. That is, attunement is not something that takes place out in so-called space or at the location of the one to whom thoughts are being directed, but rather within the mind and consciousness of the experimentor. You must seek attunement within yourself, for therein lies the contact with the Cosmic forces and with the mind of any individual from whom you seek thought impressions.

But let us not digress too far from our frater's original question, "why do not all souls that are attuned experience the same problems?" Here he infers physical, material problems, those that we face in life's everyday experiences. When we are confronted with such a serious problem of life and we have exhausted every known channel to solve it, we then seek Cosmic assistance and guidance in meeting these trials and tribulations. We retire to the sanctum or some quiet location that is conducive to meditation and there concentrate upon the condition that is giving us so much difficulty. After carefully analyzing the problem and its ramifications, we ask divine guidance and wisdom while at the same time removing the problem from the objective consciousness and placing the objective mind in a receptive mood by eliminating all thought, all impressions, of our material self and its surroundings. In this manner we attune to the inner self, the Cosmic force within us. We thereby become one with the Cosmic and enjoy the spiritual peace and harmony of Cosmic Consciousness.

During this process of seeking Cosmic help and guidance, it is possible for a fellow being in meditation at the same time to have an impression of our problem, but he need not necessarily experience our problem; that is to say, have the problem become an actual part of his own personal everyday affairs.

We do, while attuned to the divine inner self, sense or feel joy and happiness of

others. We also sense and feel the sorrows and grief of our fellow beings, though we do not necessarily sense their actual physical experiences of gross material conditions. There is a definite line of demarcation between the purely physical and the purely spiritual side of man's dual qualities through which the physical cannot penetrate. However, what does penetrate are the emotional sensations and inner experiences, the result of our outer material problems.

When we are worried and mentally upset because of financial reverses, for instance, our mental condition will be reflected in our Cosmic attunement periods and perhaps sensed by others. The fact that our trouble is financial reverses may never be known by others whom we contact or who contact us on the higher plane.

Suppose we are extremely pleased or happy over some pleasant event that has occurred in our life—perhaps an unusual promotion in our business affairs bringing with it a large increase in salary—this would be purely a physical material experience of mundane life. During this particular time of joy and pleasure, if we should seek attunement with the Cosmic and there contact others and be objectively aware of such contact, these others would probably know and sense our joy and elation but they might never know its cause. In other words, might never know that we had recently received the business promotion and increase in salary.

On the other hand, some might receive the impression intuitively and realize not only our elation and happiness but actually know its cause. Yet they need not necessarily have the same experience in their own mundane lives.

We can see that many more or less physical material experiences have their counterparts in the spiritual realm. For instance, under the same conditions described above, we would display our joy and happiness to those with whom we are associated on the material plane by our physical reactions and enthusiasm. Others would sense that some pleasurable event had occurred in our life but unless we revealed the cause of our happiness, they would not know of it.

The fact is, then, that others do sense, through spiritual attunement with their inner beings, our own reactions and emotions to

physical material experiences on this earthly plane. All who are attuned to each other have virtually the same spiritual Cosmic experiences. Not all are aware of this fact, for far too often we are not objectively conscious of the results we obtain through Cosmic contact.

#### Man's Physical Evolution

A frater of the New England states arises before this Forum to ask, "Is the theory of evolution which contends that man has ascended from the apes offensive to Rosicrucians? Does it seriously contradict our mystical conceptions and our belief as to man's spiritual attainment as man?"

A theory of evolution, philosophically, affirms that things or particulars have had a common origin in a single substance, and from that simple state have gone through numerous successive changes, one thing merging into another, becoming more developed and more complex. Evolutionary processes are all about us in nature. Sometimes the development seems to be merely a process of growth, the necessary changes between birth and maturity, such as a rose passes through from the time it appears as a bulbous leaf until it has finally bloomed. At other times, it is possible to trace what seems to be a direct descent from one kind of distinct plant or animal life to another.

No one will deny the fact that man as a species has also evolved, and that environment, geographical and cultural, has had a tremendous effect upon human life. Side by side with our most advanced specimens of intellectual attainment, products of our highest cultural advantages and of our civilization, such as scientists, philosophers, mystics, artists, and administrative geniuses, we find in the world today the Australian bushmen and other aborigines equally primitive. That this latter type of primitive person can have intellectual and cultural evolution has often been demonstrated by taking the offspring and rearing them in modern civilized circles, affording them the advantages of present-day education. A generation or two later, there are types produced having a high degree of intelligence and refinement. This, then, is a kind of evolution.

The objection by certain people has not been to this ethnic evolution, but to the af-

firming that man has ascended from a lower form of animal life. This is offensive to certain religious groups because it contradicts the Biblical story in the Old Testament that God created man in his image. But even the Bible itself is in conflict on this point. "The Book of Jasher," one of the apocryphal books, condemned by church councils and intentionally removed from the Old Testament, in Chapter 1, Verse 11, states concerning creation: "And when all of these things were fulfilled, behold Jehovah appeared in Eden and created man and made him to be an image in his own eternity." Here we find man declared to be *an image of God's eternity*, which would mean God's immortality, his incorruptible and indestructible nature. It obviously does not refer to man's physical form or body, which is most certainly not eternal. Had this story been allowed to remain in the Bible instead of being expurgated, the religious groups would not have even their present reasons for feeling offended by the theory of man's ascent from a lesser organic form.

The principal point of objection is that this theory lessens man's degree of divinity, makes him but an animal. The literal interpretation of the "Book of Genesis," puts the homo sapiens in the exalted position of having been *spontaneously created*. It makes man's body, physically as well as spiritually, not the result of a progression through eons of time, by means of a system of natural laws and physical phenomena to its present form, but a being especially conceived by the Creator. To these religionists, if the evolutionary theory as advanced by Jean Baptiste Lamarck, then Charles Darwin, later by Thomas Huxley, and now a host of others is true, it casts a cloud of doubt upon the spiritual nature of man. If, these creeds protest, man is but an outgrowth, a development of other organic life, a mutation of a species brought about by natural selection and physical environment, this would truncate the belief that he has a soul; and, of all living things, only man distinctly possesses this divine essence, they contend. In other words, if man is but another animal, it is not probable that the Deity would imbue such a lesser being with such a spiritual property as soul, they continue.

Here we see a queer kind of reasoning. These religionists believe an attempt is being made to deny man the possession of certain spiritual attributes, only because the conceived cause of his physical existence is clouded in doubt. It is the equivalent of a man's becoming alarmed that a fish he has suspended from a pole which rests upon his shoulder doesn't exist because someone has told him that there is no body of water near at hand.

The opposition to the theory of evolution became crystallized by the doctrines and writings of the celebrated naturalist, Charles Darwin (1809-1886). His work, "The Descent of Man," caused a wave of contention to rise against his writings, and he was heralded by religious groups as an heretic and an atheist. As is usual, prejudice took the form of completely excluding all knowledge which might remove it. In other words, all scientific data that would tend to support the fundamental relationship of man to his purported nearest of kin, the anthropoid apes, were suppressed or efforts made to do so. For example, fresh in the memory of most men and women today is the celebrated Tennessee trial, where a school teacher was to be discharged for teaching the precepts of evolution in a public school in that state, and was defended ably by a noted criminal attorney. It once and for all brought the issue out into the light. It, of course, could not culminate it for there still remains much to substantiate the scientific postulations, on the one hand, and to break down narrow prejudice on the other. To all intelligent, rational-minded persons who had not previously given thought to the matter or studied much about it, it was established, however, that man has ascended from a lower form of life. From what particular branch he has come has not been as yet fully agreed upon. He may not be the direct descendant of any one of the anthropoid apes now known, but rather an abrupt departure, a macro-evolutionary species. This theory we will consider later.

What, briefly, is the evidence to support man's relation to other organic beings and to show a possible evolutionary connection? Man is a multicellular being, belonging to a class called *Metazoa*. In this class are found all of the mammals. The closest of kin to man, those highest in the scale of accomplishment, as we measure them by man's functions

and activities, are the *Primates*—that is, the apes, monkeys, and lemurs—of which group it is often said the *Homo sapiens*, or man, is one. The *Primates* all have certain human characteristics, the first and the most common example being the prehensile hands and feet. Such hands and feet can be used for grasping, and to them man owes a great deal for his dexterity and ability to develop crafts and to employ the things about him. *The hands must be able to follow the mind*—to do its bidding.

Primates also have like collar bones and fingers with flat nails. All *Primates* have an arboreal existence, that is, they live principally in trees. Many aboriginal humans live in like manner. In fact, man shares 98 of the same characteristics with the chimpanzee, 87 with those of the gorilla, 56 similar to the orangutan, and 84 like that of the gibbon. Though man has many somatic functions the same as other mammals, amphibians and birds, to no other living thing is he structurally so greatly related as to the apes.

Thomas Huxley, renowned English biologist, said "Man is not as far removed structurally from the gorilla as those differences which separate the gorilla from other apes." Those of you who have had the opportunity to study embryology, or to examine the comparative stages of the human embryo with those of other multicellular beings, will find striking resemblances between them in the early processes of development. Let us consider the development of the human nasal cavity in its embryonic stages. We find it constitutes a recapitulation of the conditions present in the various classes of vertebrates. At the end of the third week of fetal life, the rudiments of the olfactory organ (nose) appear as two thickened integuments, like plates which are in contact with the under surface of the fore-brain. A week later, or the fourth week, in fact, these plates become depressed. In other words, a deep cavity is formed, and the physical appearance of the face structurally is amazingly like that of the fish. By the seventh week, the mammalian or animal condition is reached—this is the third prenatal month—then the appearance of the face is definitely like that of a hog.

Many structures of man's body, in his prenatal development, pass through temporary stages which are typical of the adult condi-

tion in various classes of vertebrates. In general, man's organs develop in a manner similar to those of other animals, and at times appear identical to the adult stage of such other animals. Man's development, however, parallels that of the anthropoid apes of the *Primates* for a longer time than that of other mammals. The comparison of man and monkey for four successive stages in the development of the embryo is most startling, as I have said. This is particularly noted in the head region—and regions of the eye, ear, and forelimb. It would require an expert biologist or zoologist to point out any differences that exist. One also notices great similarity between stages of the embryo of a pig and of the human, especially in the region of the head and the hind limbs, or what constitutes the legs of the human. The child has very definite ape-like characteristics that are dropped at birth.

Vestigial structures, that is, vestigial organs, which are the remains of well developed functional organs in other forms of life, are found in man, such as: (a) In the inner corner of the eye is a fold of conjunctiva, that is, a mucous membrane covering the front of the eyeball. It is technically called *plica simillimans*. It is held to be the reduced third eyelid, as is found in the *Amphibia* (fish-like vertebrates) and birds, and by which the eye is closed. (b) Man also possesses muscles to move his ears, either whole or in part, as do dogs and horses, for example, but has lost such control. It has been conjectured that he has lost such power of control because when he came to stand erect he acquired greater mobility of the head, and thus did not need to move his ears. In rare cases there are found persons who can still move their ears by such vestigial muscles. At one time during prenatal development (in the embryo) the human ear has a point like certain monkeys. This characteristic even persists after birth with some people. (c) In an early period of prenatal life, a projection of the vertebral column, as a *tail*, is quite evident. During later development, this projection is gradually withdrawn within the body, so that the terminal part of the vertebral column, or *coccyx*, which represents the tail vertebrae of lower animals, does not project. However, there are also rare cases on record where the

coccyx has remained elongated in man and definitely constitutes a tail.

More recent scientific developments have brought out additional evident relationships between man and the anthropoid apes, which cannot be passed by or mitigated as to their important support of the theory of the evolution of man, *physically*, from lower organic beings. A blood relationship exists between men and apes by the fact of their susceptibility to like diseases. Apes have been inoculated with syphilis, which was acquired by their blood as readily as in man. Blood tests have been developed, which, by their reactions make it possible to distinguish between all humans and animals, such as cats, dogs, horses, etc., however, these tests show no distinction between the blood of man and the ape.

But a comparatively short time ago, a Dr. Richard B. Goldschmidt, renowned professor of biology at the University of California, declared it may never be possible to find the so-called "missing link" between man and the apes. The *sinanthropus pickinensis* is considered by anthropologists to be the most primitive human, whose fossil remains have been found. This type acquires its technical name because of his numerous ape-like characteristics, and because of the site of the fossilized remains. However, science has proclaimed him *not an ape*, but a man. The problem has been to find some link between the *sinanthropus pickinensis* which will show the imperceptible change on up the scale of life to him and thence to the *Homo sapiens*, or modern man.

The early theories of evolution were founded upon a micro-evolutionary process, namely, small almost imperceptible mutations (changes) in a species, causing one to gradually merge into the other. Now, Dr. Goldschmidt is of the opinion that macro-evolutionary changes may have taken place which would suddenly produce what eons of time would be required for by the micro-evolutionary method. This is to say that some cataclysmic condition may have caused a complete anatomical change and started a new species like man, which was not only able to survive but able to perpetuate itself. This being so, then man would not be descended directly from any of the present anthropoid apes. However, he would be of the

same common origin, as the above evidence tends to prove.

All of this, from a mystical point of view, we repeat, need not disturb the concept of man's *spiritual attainment* and his intimate proximity to God. Man can still possess soul, still be the spiritual acme of all living things, and yet have a body which is but an evolutionary continuation of preceding lower organic beings. The Cosmic plan could consist in imbuing a certain complex type of living organism with soul—and man could be it. If we think of the body as a container in which may be placed various intangible commodities—such as the instincts, emotions, self-consciousness, reason, and soul—then in the Divine scheme of things the commodity of soul, such as man experiences, could be withheld until the container, the right kind of body, had been developed in the evolutionary process into that which it would best fit and function. It does not require God to have spontaneously created man out of thin air, so that he may possess soul.

The Divine Plan could be equally as well served, and the mystical principles as well, by having a body developed from lesser complex organisms to that which man now is, and through which, then, the soul could be realized and expressed. It is absurd, mystically, to assume that since man has soul, or those attributes of his psychic nature which we define as such, that therefore in every respect the body which houses that soul must be distinctly different from those other physical forms or organic beings in existence. For analogy, a house may have a light within it, and this light may give that house a distinct atmosphere or personality, cause it to be more highly appraised than any other house on the street. This does not imply that that house was built just for that light, nor does it signify that structurally there is no relationship between that house and all others on the street. Furthermore, it would not be advisable or reasonable to declare that the house with the light is distinct in origin from all of the others, when but a little investigation would show that all other houses, like it, had roofs, rafters, studs, foundation walls, etc., even though their arrangement might be a modification of or an elaboration upon them.

Yes, just as we Rosicrucians say man must spiritually evolve in his thinking and in the perfection of the elements of his personality, so we Rosicrucians affirm that man organically is a progression upward from simpler, lower organic beings. Why not take pride in our physical and mental development that is made manifest in our present form, as a glorious example of the evolutionary law of nature.

We fully agree, as Rosicrucians, with the following immortal words of Charles Darwin, and I ask you, as you read them, if you see in them the thoughts of a man who is an atheist, or rather those of a great man with a great soul. He said: "For my own part, I would as soon be descended from that heroic little monkey who braved his dreaded enemy in order to save the life of his keeper, or from that old baboon, who descending from the mountains, carried away in triumph his young comrade from a crowd of astonished dogs—as from a savage who delights to torture his enemies, offers up bloody sacrifices, practices infanticide without remorse, treats his wives like slaves, knows no decency, and is haunted by the grossest superstitions.

"Man may be excused for feeling pride at having risen, though not through his own exertions, to the very summit of the organic scale; and the fact of his having thus risen, instead of having been originally placed there, may give him hope for a still higher destiny in the distant future.

"We must, however, acknowledge, as it seems to me, that man with his noble qualities, with sympathy which feels for the most debased, with benevolence which extends not only to other men but to the humblest living creature, with his God-like intellect which has penetrated into the movements and constitution of the solar system—with all of these exalted powers—MAN still bears in his bodily frame the indelible stamp of his lowly origin."—X.

#### The Phenomenon of Vibrotury

A soror who has obviously not yet attained the higher degrees of AMORC, asks an interesting question: "Is it true that by the touch of objects, immaterial things, we can ascertain something about the nature of their former owners? That is, can we tell some-

thing of their personality, condition of health, possibly state of mind—or is this strictly a superstition to be put out of mind?"

The soror refers to the psychic phenomenon known as *vibrotury*, which in its function includes basic natural laws, which are today more and more being supported by physicists and physiologists alike, as they venture out onto new ground. It is quite true that for centuries this faculty of the human was scoffed at and relegated to the realms of magic and superstition—if not the so-called black arts.

There were two reasons why this was done—first, the disinclination on the part of general science to investigate the psychical; second, the tendency upon the part of many experimenters with the psychic part of man's being to exaggerate their experiences, either for reasons of deception, or because of an over-exuberance of satisfaction with their discoveries.

This phenomenon of detecting the physical and mental qualities of a person from inanimate objects, once in their possession, was in the past referred to as *thaumaturgy*, which in a general sense meant the producing of miracle-like phenomena by means of Cosmic or Divine powers. Still another name for the practice, and one which is still in common use is *psychometry*. The Rosicrucian Order has assigned this phenomenon the name of *vibrotury*, because, as we shall see, this is the most appropriate name since it is in accordance with those laws underlying the nature and operation of *vibrations*.

Within the last century, psychical research, or the scientific investigation of various psychic phenomena, has made quite some advance. There is still a rather illiberal attitude evidenced on the part of many of its investigators. One contributing factor to knowledge on the part of such investigation is the numerous excellent examples reported, which science admits, but on the other hand is unable to explain by its orthodox experiences.

In the realm of psychical research, there is a division of the subject known as *cryptesthesia*. This technically means the perception of things, persons, and places by other than the use of physical or normal senses. And *Pragmatic Cryptesthesia* is but another name for psychometry, or as we say vibrotury. Several cases of this have been authenti-

cated and reported in Dr. Richet's treatise on Psychic Research. I would like to quote some of these cases before we begin a Rosicrucian explanation of the underlying causes of vibroturgy:

"Miss X. related to the S. P. R. (May 1895) that some papers were shown to her that seemed of no special significance, but that she felt an intense reaction of blood and horror. The papers had been taken on the battlefield of Sédan. Mrs. Piper on many occasions often handling locks of hair or other objects, has given precise particulars of the persons to whom they belong."

"A Miss Edith Hawthorne has reported a good case of pragmatic cryptesthesia (vibroturgy). Mr. Samuel Jones sent her a fossil found by a miner in a coal pit. The father of this miner had been killed in a mining accident. Miss Hawthorne says she had a horrible vision of a dead man prone on the ground, with blood issuing from his mouth and nose."

Now, how do we account for these things? We are taught in our Rosicrucian monographs, and have been given sufficient exercises to demonstrate to ourselves, that just as every living thing—animals, plants, etc.—has an aura, an electro-magnetic radiation from its body, consisting of the spirit vibrations of matter and the positive vibrations of the life force within it, so do inanimate bodies have auras as well. The atoms which compose inanimate things have an aura of their attraction, which is a field or an area of radiation around them. In addition, they acquire the magnetic influence of the human aura of those in whose possession they have been, especially if they were in intimate contact with the person who owned them. This resolves down to the fact that inanimate substances, such as wood, metal, and glass can be affected by the highly sensitive vibrations which are emanated by the human aura, especially under certain conditions of intense emotion, that is, that they will retain in their own nature the radiations of the human aura.

You have all had the experience of entering a room in a hotel, for example, that was physically attractive. It was airy. Also, perhaps, brilliant sunshine poured in through the windows; there were no visual or olfactory disturbances, in other words, the furniture, the wallpaper, the design of the room itself

was not ugly or distracting to the eye, neither was there any offensive odor. Notwithstanding this, there would be a feeling of uneasiness which you would experience, a tenseness, and possibly a vague fear about remaining. Why? Simply because some unfavorable incident occurred in that room involving the former occupants. They may have been under a great stress of emotions. Perhaps some one died within the room, under a cloud of questionable circumstances. A great crime may have been perpetrated in the room. Then again someone may have experienced some horror or great grief there. The resultant vibrations of the auras of such persons affected the atomic relationship of the material substances of the room.

Now, those psychic vibrations of the aura did not alter the structure of the atoms and molecules of the articles themselves, or their material nature would have changed; rather, such psychic vibrations emanating from the human became immured, if you wish, within the magnetic fields of the atoms. They caused the vibrations of matter, by which we discerned its existence, to affect us likewise psychically. To put it with great clarity, just as the vibrations of the atoms which compose the walls are carried by light rays to the retina of our eyes and we become conscious of such a reality as a wall, so, too, there comes from it, under certain circumstances, these radiations impregnated in its atomic substance from human auras, and these vibrations do affect our *sympathetic nervous system*. We then become conscious of certain psychic impressions of the personalities whose auras were in contact with the material substance—the wall.

Thousands of persons have had these experiences—one does not have to have been a student of Rosicrucianism—but most of the thousands have no knowledge of these laws of nature and are frightened by them because of their ignorance. Consequently, every object with which we come in contact is to a degree affected by our aura, namely, our aura mingles with the atomic aura of the substance of the article. A person can select an object having belonged to someone unknown to him. He may not even know the sex, race, or nationality of the individual, and yet he may be able, if he is at all able to attune himself with the finer vibrations of a psychic nature, to

receive startling impressions about the personality of the former owner.

Take a piece of gold jewelry belonging to an unknown person, and hold it firmly in your clenched left hand for a period of three to five minutes. Relax while holding it, be seated comfortably if you wish, and concentrate upon the gold jewelry in your clenched hand. Next place the same object in your right hand and repeat the process. At the end of the experiment you will begin to get definite impressions about the person, or persons, to whom the jewelry belonged and who was in physical contact with it. You may conceive a sick or healthy man, or a youthful, enthusiastic young woman, or numerous other general impressions of a like nature.

We know that a *negative energy*, like an electric current, if you wish, flows down the left arm and passes through and radiates from the thumb and first two fingers. If the aura of the other person, the one who owned the object you experiment with, was predominantly negative, you strengthen those negative vibrations by holding the object in your left hand. The impressions from the object are received up your left arm to your sympathetic nervous system, and there reduced to vibrations of a frequency which you can interpret in your objective consciousness.

A *positive energy* flows down the *right arm*, and likewise radiates through the thumb and first two fingers of the hand of that arm. Conversely, if an object retains the positive vibrations of its former owner and is held in the right hand, such vibrations will be strengthened by holding it in that hand. If perchance the object is predominantly negative and we hold it in our right or positive hand, and then if we hold it in the left hand, the vibrations of the object will be apt to be neutralized and the impressions had of it would be somewhat weak and ineffectual.

It has been demonstrated that animate and inanimate things give off vibrations that can actually be photographed. If, for example, a small leaf, with its veins exposed, is compressed against a *highly sensitive* photographic plate and left for some time in a dark room before developing, its aura may be seen on the exposed plate. Even gold coins left in the same manner, in contact with sensitive photographic plates, have shown that inani-

mate matter has a radiation of its atomic nature, an aura of its substance.

The question might be asked, assuming that inanimate articles can retain in their atomic fields the vibrations emanated by human beings who touch or hold them, and that other humans can receive such vibrations from the inanimate object, what causes the others to perceive the vibrations in terms of persons being well or ill, old or young, etc.? What causes us, we reply, to interpret the vibrations of light which are filtered by the substance of things, as the colors green, blue, red, etc.? In other words, why do we interpret vibrations of light in terms of color? You might reply, because we have rods and cones in the structure of our eyes, with appropriate nerve connections to brain areas, which cause us to have such perceptions. We say, therefore, that likewise we have such psychic centers to receive and transform the delicate psychic vibrations which we receive into grosser ones, and which in turn cause us to have a consciousness of them, as the realities of our experience, as "things," in other words.

Whether we are consciously aware of it or not, when we are in the presence of a sick person, for example, that person's aura has an effect upon us and causes us to have certain sensations. Thereafter whenever we are in the presence of another sick person, even though he or she may appear well to our sight, we again feel those same sensations which come from the aura, and there arises in our consciousness, through association, the recollection of those other persons who were ill, and our memory of the former sensations. The same may be said of our contact or association with insane persons, those who are radiant with health, those who are highly depressed, or those who are evolved spiritually. When by vibroturgy, we pick up an object and receive its vibrations, it causes the memory of those experiences with similar such sensations to be released in our consciousness, and we have mental pictures constituting the general age, mental state, and health of the former possessor of the object.

To have success with experiments of this kind, you of course must have a degree of *psychic sensitivity* to such vibrations. The coarseness of your hands, whether you have callouses on your fingers or palms, that

doesn't enter into it. The best way is to hold the object, like a coin, for example, tightly between the thumbs and first two fingers of both your right and your left hands. In this manner, the positive and negative flow of the vibrations of your aura, passing downward through your arms, will come in contact with the vibrations of the object. By concentrating on the object at the same time, you awaken and strengthen the sensitivity of the nerves in your arms. You also become more familiar with the impressions you receive, react more easily to the vibrations had from the object. If you are frightened or nervous, such a condition disturbs your own aura and interferes with your success.

It is always best, in conducting experiments in vibroturgy, to first obtain an article about the previous ownership of which you know nothing, so as to avoid self-deception through auto-suggestion or stimulating your imagination. Second, try to select an article that has had an intimate association with its owner, that is, has been worn on the person of someone or been used a great deal by that person, and that may have been with him or her under all circumstances of daily life, as, for example, a necklace, a fountain pen, a ring, a wrist watch, or a pencil. The vibrations from it will thus be more intense.

Where individuals, by holding articles in their hands, are able to go at quite some length—and accurately so—into the description of the original owner, it is not always a demonstration of vibroturgy, especially if the former owner is still living. Such results really mean that the person practicing vibroturgy has more often been able successfully, though possibly he is not aware of it, to attune himself with the mind of the former owner through the vibrations of the object. Consequently, what he is experiencing is a projection of his consciousness to the other person.

Have I had any experiences personally with vibroturgy? Yes, I recall one experience in particular, perhaps because it was the most definite. I was assisting our late Curator of the Rosicrucian Egyptian Museum, Frater Kendal Brower, in our museum laboratory, in unpacking a shipment of rare and very old, authentic *Egyptian antiquities*. Frater Brower was to restore some of them, as is necessary with nearly all antiquities before they are

put on exhibition, that is, to treat them chemically and to classify them by their nature and history. There was an inventory list, but as yet I had not consulted it. I had helped place several articles upon the large tables. Finally I picked up a small one. It was round and about the size of a half dollar, ebony black, and perhaps a quarter of an inch in thickness. I felt a strange sensation go through my hand as I picked it up. I cannot exactly describe this sensation, but it was one of repugnance; a revulsion. It was like the realization that you have stepped upon a snake in high grass with your bare feet.

I quickly put it down and then I examined the object. It was a hideous amulet. It had been shaped into the form of a demoniacal looking face. The description of the inventory was then consulted, which showed that it was of an early dynasty, several thousand years old, a fetish used by priests as a symbol of evil forces believed to be extant in the universe. In fact, it was a symbol of hate and of a curse to be invoked against persons. No one knows for how many years that device had been used by individuals who harbored a great hate for others and who thought that this fetish in some way transmitted their hate to those whom they wished to destroy. Now, of course, the fetish in no way could radiate such a power as would destroy or injure others. It was purely an example of *black magic*, a ludicrous superstition. Nevertheless, the object itself had absorbed into its atomic structure the vibrations of the human auras, and it was these which I sensed immediately upon picking it up. This was confirmed by others to whom I handed it, without relating my own personal experiences.—X.

#### Cosmic Masters

A soror stimulates our thoughts with the following statements and questions: "I have meditated much on the statement that when one is ready, a Cosmic Master will appear. Probably because of my unworthiness, I have not made that contact. The thought occurs many times that maybe the Master is within ourselves and will manifest only when a high degree of perfection is reached. Could that be a correct interpretation?"

That there is a conclave of spiritual minds that mortals can turn to for enlightenment

and guidance, under certain circumstances, is an old mystical doctrine. A rather common term in mystical literature for these minds, as we mention in our monographs, is the *Holy Assembly*. To define the Holy Assembly strictly in a brief manner, we can say that it is a Great Conclave of Invisible Masters. These Masters constitute a conclave of personalities who have passed through all of the experiences of earthly life as ordinary mortals. They, however, not only learned their lessons here but came to excel in the application of Cosmic and natural laws to the material and worldly problems of life, and likewise received a profound understanding of self.

Now, to present it in just a little different way. Some of these personalities were of humble station in life; others were of noble birth. Each, however, contemplated life's mysteries and slowly developed a sensitivity and a responsiveness to the voice of self, to the Cosmic Mind within his being. Each sought to make his personality, his ego, his moral conduct, his manner of living, and his demeanor toward his fellow humans commensurate with the Divine impulses of his being, namely, the voice of the inner self.

As time elapsed and as incarnations passed, the personalities of these individuals became more and more spiritual, that is, they conformed to the dictates of the soul, became so closely attuned with the soul that they were really more spiritual beings than they were mortals. Now, from this description, I am quite certain you can immediately think of religious and mystical personalities in history who would be of such a high state of development. As said, their mastership consisted in an excellence of their ability to understand the so-called mysteries of life, and to utilize this mortal span of existence, as it is Cosmically intended.

Though after transition, upon the occasion of their final incarnation, these personalities were absorbed into the Cosmic, they were given the power to assist mortals, that is, their intelligence can be projected from the Cosmic realm, to be psychically perceived by mortals here, especially those mortals who are so developed as to be able to attune themselves with facility with their inner selves. In this way, these masters can *and do* give tutelage to humans on the earth plane.

These Masters must not be confused with the old ecclesiastical references to angels and angelic entities. When they are completely visually perceived — which is very seldom — they appear as ordinary mortals, usually in the costume and the physical appearance of their last incarnation. Arcane records relate that the number of these Cosmic personalities, or entities of this conclave, varies from about 144 to but 100. In all probability, there are even less than 100. In the Cosmic, the minds alone are entities, that is, they retain their self-consciousness, but of course no physical form or being. If you can think of a mind disembodied—which is extremely difficult to do—you would then be realizing the amorphous nature of these Cosmic Masters.

It may seem unbelievable or difficult to conceive that such a phenomenon exists. It may seem that we are bordering on the fanciful tales and stories of mythology and of superstition. Let me assure you that much of legend and myth and fantasy is but an exaggeration, a distortion of inchoate *truths*. Persons partially perceive a truth, and through ignorance or fear make no further investigation, they then but enlarge upon their incomplete experiences, and such develop into the fantastic tales of mythology, and often into the accounts of so-called religious experiences.

As stated in the Rosicrucian monographs, it is not AMORC's intention to convince you that such a Conclave of Cosmic Masters prevails, as can become man's mentors under certain conditions. You must be convinced of this yourself, by an experience that is intimate to your inner consciousness and which has all of the efficacy of a self-evident truth. You will, or already have been given ways and means to demonstrate to yourself these matters relating to Cosmic Masters, even though the accounts about them may now still appear to your mind but a verisimilitude.

You must also understand that you cannot force the appearance of the Cosmic Masters. You cannot compel their advice and inspirational guidance. You cannot bring about a contact with them in undue time. You must pass through a development, a series of inner psychic adjustments and *unfoldment*, before you are eligible for such Cosmic contacts. The more impatient you become, the more discouraged, the more inclined to abandon

hope, the farther removed you become from what you had aspired to. Discouragement, impatience, lack of faith—these are tests. An attitude of arrogant insistence, of intellectual challenge but puts an insurmountable barrier in your way. Remember what our late Imperator has often said, "The Cosmic and its laws do not have to prove themselves to man." Whether he believes or admits that certain divine precepts exist, they do nevertheless, and they will continue long after man's mortal mind, which has questioned them, has been removed from this earth plane by the very laws it challenged or refused to recognize.

A misconception occasionally arises in the minds of some Rosicrucians. They believe that since contacts can be made with Cosmic Masters, and such intelligences assist mortals, that consequently they should resort to such contacts frequently for aid in all of the prosaic matters of their everyday affairs. If the Cosmic Masters would venture to advise, direct and to arrange *all of your affairs*, they in fact would be violating Cosmic law. Such continual assistance would constitute robbing you of your birthright. In other words, you have been given the faculty of reason by which you weigh the value of what you perceive in the world about you. You have been given an inner self to caution you with respect to the actions of your objective self. You must learn to harmonize these two natures of your being. It is intended that you learn to acquire wisdom by such experiences as may come from the adjustment of your inner self to the worldly one, and conversely.

If you were never permitted to fail, never permitted to make an error or to commit a wrong, or to suffer pain, never permitted to learn of the folly of a rash decision made by an impetuous objective mind, you would become but an automaton. As our monographs explain, you could not have the freedom of conforming to your own nature, for all things then would be done for you. In fact, eventually your powers of thought, the strength of your will; even your sense faculties would begin to atrophy from disuse.

As is also stated in the Rosicrucian monographs, the Cosmic Masters, contrary to the erroneous opinion held by some students of mysticism, do not attempt to regulate all of our mundane affairs. The Cosmic Masters

were those who excelled in human enterprise. They were master painters, physicists, chemists, industrialists, mystics, and theologians, and, in addition, had a vast fount of knowledge of Cosmic causes and results. They know what has preceded today. They are aware of the present and can easily anticipate the future as a natural progression from what now exists. If, as the monographs relate, they were to constantly advise man in all of his business, social, domestic, and health affairs and relations, he would be an eminent success—but he likewise would be a failure. He would fail in being unable to exercise his personal initiative and utilize his own judgment in such matters as the Cosmic intended that he should, by conferring upon him such powers.

To what extent, then, are we assisted by the Cosmic Masters. First, we are not helped by them in those minor petty matters, about which it is expected we should make our own decisions and be consequently responsible for our own acts. Second, where, however, our *ignorance* or our *wilfulness* inclines us toward nefarious or perfidious acts, namely, gross violations of Cosmic law, which may cause injuries to others or compel us to incur serious karmic debt, the Cosmic Masters cause us to have an impression, as a *suggestion* or *inspiration*, tending to motivate us to act differently. Such a Cosmic impression may not be realized as an audible command, but rather as a complete visual impression as the result of our conduct. In other words, the entirety of our acts, the consequences and ramifications of them are seen as an intuitive flash. In this way, we are made to know what will occur if we persist in a continuation of our thinking and doing. We are not admonished as to our punishment. We are instead given to know the error of our ways. When we consciously and *maliciously* continue after such warnings by a Cosmic Master, the retribution will rest upon our heads.

I cannot say here exactly how you will know when a Cosmic Master addresses you. Such explanations are extensively given in the monographs which you have received, or will receive. However, the impressions you will receive from a Cosmic Master will be distinctive, that is, quite different from that which constitutes a usual Cosmic impression, and which comes directly from the self within.

The principal difference is this, when you receive an impression from the Cosmic through your inner self, as a communication to your objective mind, *it is quite impersonal*. You have no impression of any personality, of an entity associated with it. It is as impersonal as the printed word. A message from a Cosmic Master, however, is accompanied by the consciousness of a human entity, that is, you will mentally conceive, perhaps, the facial contours, or even be aware of the full form of the Master. Sometimes the message will be verbal and, of course, then will have a tonal quality just as if a human had spoken to you. These visual and auditory vibrations will be detected by your psychic senses of hearing and seeing — not by your physical eyes and ears.

The old adage, "When the pupil is ready, the Master will appear," is often misunderstood by the disciple of mysticism. This adage does not necessarily refer to a Cosmic Master, that is, one of the invisible personalities that go to compose the Holy Assembly; it also applies to the *Master within*.

Who is the Master within? It is your Inner Self, and conscience is his voice. We know that the soul force brings into our being a Divine Intelligence, and that that intelligence exists in every cell of our being. The aggregate of this intelligence, the collective whole, is our psychic body, and this intelligence then is our *personal Master*. It is the voice of conscience, always ready to guide and direct us. In fact, it is the other aspect of our dual nature. Therefore, when it is said, "when we are ready the Master will appear," it likewise means that when we cease living entirely by reason, guiding ourselves exclusively by empirical knowledge, when we stop putting absolute and sole confidence in our physical senses and begin to practice introspection (by that we mean when we seek to inquire into our own being, by turning our consciousness inward), then at that time will we become fully aware of the whisperings of the Master within.

This Master within is never distant, never foreign to us, nor is he ever unconcerned with our welfare. He is always ready to knowingly and rightly advise us, if we will permit him. If, however, we suppress these urges of his, if we live a somatic life, a sensual existence, we bar the portal and the Master can-

not make his appearance. On the other hand, we must not expect the Master within, or the Cosmic Master, always to make an appearance within our consciousness, just because we think that he should. There are matters which come entirely within the jurisdiction of your worldly affairs, such as how your house should be painted, what job you should take, whether you should buy a new car when you can, and we cannot expect the Master within to perform or decide such things for us. It would be profaning his exalted place.

Furthermore, as our monographs teach us, what we often imagine to be serious or evil consequences may not be so in a Cosmic sense. Our finiteness, our inability to comprehend the whole of a series of natural laws and their results, what preceded the present, and what must follow may make an inevitable chain of events occurring at the moment look quite evil, and we may implore Cosmic aid or the Master within to intervene. Such an intervention may not be forthcoming, because the immediate circumstances, even if they cause us pain for the moment, are actually perhaps contributing to a great good, of which we are incapable of realization at the moment. Persons who appeal to the Master within or to the Conclave of Cosmic Masters at such times and are not relieved, imagine in their limited understanding that they have been forsaken. As time passes, they will learn otherwise.

Readiness for the Master within to appear is not dependent upon just your sincerity and your preparation, that is, your practice of methods of attunement of the outer mind with the inner. It also depends upon the circumstances, that is, whether you objectively should cope with them, or whether they are of a nature to have the Master within, or a Cosmic Master lend inspiration and extend advice. On the other hand, since so many students look for an epiphanic experience, a bodily manifestation of a Master, they often disregard intuitive knowledge and Cosmic inspiration, and because of this eventually the door to such channels is closed to them. They have been receiving the proffered assistance of the Cosmic Masters and have failed to recognize it because they have been pursuing illusions, waiting for some elaborate physical manifestation to appear.

A way to assure continued counsel from the Master within and the Cosmic Masters is to express gratitude, which is an unselfish act and shows that you are conforming to your higher self. Each night before finally lapsing into sleep, express sincere gratitude for all of the impressions you have received from the Cosmic and through Cosmic means, and which you have heeded, and also express thanks for those which you have inadvertently neglected to recognize. If you do this, you then signify a *spirit of readiness* to have the Master appear.—X.

### Can You Stand The Shock?

The main caption of a new series of advertisements issued by AMORC is *Can You Stand The Shock* of the next Ten Years. It is intended to shock persons out of their present complacency, namely, that the inconveniences, the transitions which we now experience, and which will increase in severity during the duration of the war, will end at its close and that *normal times* will return.

Some of these superficial and minor changes of today will be done away with when peace is restored. However, our ways of living will never be the same again. America's wealth and standard of living for citizens will in the future be gauged to the economic necessities of the nations and the peoples of the world. The old isolation spirit of "*We are better and best; let them (the rest of the world) take care of themselves as best they may*" is doomed. The man in the street will know that that attitude contributed to the present war.

In the last war, this country's economic resources were barely scratched; casualties were insignificant in comparison to those suffered by other nations. The war was something across a great ocean and irked the average citizen, but never severely hurt anyone in this country except those who were injured or gave their lives. This time it will be different. A great number of American citizens are so shortsighted that they cannot even as yet see the proverbial handwriting upon the wall. Casualties must and will—barring a miracle—be very heavy for this nation before any ultimate victory is obtained for the Allies.

As yet, America has not come to full grips anywhere with the enemy. Our forces are dispersed throughout the world, trying to re-

gain isolated sections or hold what we have. A true second-front offensive, a concerted effort, will require several million men to be locked at one time in a life-and-death struggle, to which the Stalingrad combat is but a prelude. There will hardly be a family in America who will not have it forcefully brought to their attention that not just our enemies but humanity at large must revolutionize their ways of doing things. The psychological changes are going to be tremendous.

Millions of people who have become accustomed to just working hard, playing hard, and coasting through life, are going to be obliged to do something more. They are going to become conscious of the fact that working is not enough, that they must give of themselves, and that they are part of a world citizenry. They will be tormented by their inability to cope with new religious ideals and with the great sacrifice of personal liberty—liberty that they thought they had been fighting to assure. They will be thrown back upon their own mental lives. They will be required to digest emotional influences they had never thought about or felt before, and which they had left to leaders or to a certain "high-brow class" to consider and to work out for them. Life will become too complicated. It will prey upon their minds, even when they have leisure time. Suicides will mount, riots will be frequent, panic and hysteria will exist during the several decades of this adjustment.

In past centuries, in the countries of Europe, these social disturbances existed on a limited scale. When the pressure became too great for some, a safety valve was provided, namely, individuals could charter boats or take passage on some windjammer to some promised land in the *New World*. They carved a section for themselves out of some remote wilderness, and established a colony along the lines of what they conceived to be best or preferred. Though this entailed danger and hardships and a great deal of courage, on the other hand, these pioneers were to an extent *escapists*. They were avoiding the continuation of an environment that was pressing in on them, and which to surmount was nearly impossible.

Today there is no such safety valve—no escape outlet. The world is crowded, and established government prevails over every

foot of land on the globe, whether it be sparsely or thickly populated. You must remain wherever you are, take the circumstances, and change to conform or be emotionally, psychically, and mentally torn asunder by the strange, the different world in which you will find yourself tomorrow.

No longer will the average man or woman be allowed to leave the government to politicians alone, or to tyrannic leaders. No longer will he be able to allow ecclesiastical heads to issue sacerdotal and theological rites and creeds for his spiritual nourishment. Each of these will be found at fault. Religion will be obliged to reorganize its methods to such an extent that spiritual concepts will again become individual, the spiritual life, the moral guidance, will be the inner direction of each man and woman.

All of this means a greater place, a far greater world, for those who are *mystically trained* and prepared to find happiness. Such persons are taught how to find peace of mind themselves. They learn where to gain strength when there is no material source of power to which to turn. The student of Rosicrucianism knows about his body, his mind, his soul, emotions and instincts, and their relationship. He knows where to find inspiration. He knows how to awaken and develop talents when his old trades and routine training begin to fail him.

This new era just ahead, of turmoil, of upset, will nevertheless be the golden age for Rosicrucianism. It will be the time when Rosicrucians can, if they are true students, not just members who belong to the Order, apply what they have been studying. Each month, hundreds of male Rosicrucians are finding satisfaction in the fact that the Rosicrucian teachings are assisting them in establishing the right attitude of mind and helping them to become adjusted to the military life, when around them many others are either in despair or resort to an attitude of abandonment, that of giving up everything they once held to be worthy.

We must not, however, take refuge in a smug attitude of "Well, I am a member, I am already in." It is now your duty to work, to *work harder than ever*, to further AMORC. Never let a day pass without having leaflets of the Order in your pocket to give to someone, to help some mortal prepare for this

transition of the world that is coming, which is, in fact, underway.

I am not taking an exaggerated position by saying that when you bring into the Order a *new member* during these times, you may actually be saving a life. We know that the present mental attitude of some individuals will lead them to great disaster when these changes which we have been considering come about, unless they become prepared now. Speak to someone every day about the Rosicrucians. Give a leaflet or a copy of the "Rosicrucian Digest" to someone to read.

Is there a day that passes during which you do not speak to a man or woman on a bus or street car or in a shop or store about the news of the day? Is there not someone who says to you—or you to him—that things look bad or different, or makes some other passing comment? Well, after that, reach into your pocket or purse and say, "I think you would like to read this" and hand the person a leaflet. If you work in some war industry where thousands congregate, leave leaflets here or there—speak about tomorrow and of the Rosicrucians.

Yes, we are proselyting, definitely, and so must you. This is no time for timidity, no time to hide one's light under a bushel basket by saying to yourself, "I am a Rosicrucian, but I hesitate to speak to others about it; they might not understand." Do not listen to this address or read these remarks with complacency. Do something about spreading Rosicrucianism now. I am going to make a bold statement: It is not sufficient just to be a member of AMORC. If you are not truly, earnestly, in some way helping at this time to bring members into the Order so that they can be prepared for this age we are about to enter, you are derelict, not just in your membership obligations but as a member of humanity as well. Do not excuse yourself with "I'm too busy, I'm rushed, I haven't time to myself."

You meet people wherever you are. Each day you speak to someone, even if it is just to say hello. Well, add a few words to that hello. Say, "I think you might like to read this," and then hand him a leaflet. The events of the day are a topic of conversation everywhere, and when you become part of such a conversation, speak out along the lines of what we have considered here. Get people to

read the "Rosicrucian Digest" concerning the problems of the world tomorrow. Urge others whom you believe to be interested in self-improvement or whom you think Rosicrucianism might help, to read our literature and to become members.

You are convinced that Rosicrucianism can and will help an individual, otherwise why are you a member—then have the courage of your convictions. These are not the days to walk our own private paths. You must help others to become members, or face the stinging reproach of your conscience, that you are just sliding along, listening, reading, taking to yourself but not giving out. Yes, each member pays his dues, but that does not help the individual who needs Rosicrucianism to become a true citizen of tomorrow, and to find himself.

Take stock of yourself. What are you doing to help the Rosicrucian Order? Have you a leaflet of AMORC in your pocket at this time—or are they in a half-opened bundle on some closet shelf or in a desk drawer, or buried in a corner beneath other pushed-aside objects? Have you ever read the booklet published by AMORC, "Things You Can Do To Help"? Did you ever do any of the things suggested? If not, what was your excuse for not doing so? How long has it been since you have referred to that booklet? Do you even know at this time where it is? Don't sigh and say to yourself, "I must get to these things one of these days." Write for literature at once. Ask for the booklet, "Things You Can Do To Help." Read it again. Start out while this appeal is fresh in your mind.

This is a call to duty—a duty to humanity. We want you to respond. We want to see your letter pass through our departments in the next month with a request for literature, with a request for simple things you can do to bring others into the Order and to prepare them for tomorrow. There will be some who will backslide, who will just listen silently to this or read it, then put it aside. They will not write. We know that, but so will they know it—every time they look into the mirror and look straight into their own eyes. There are some who must be exceptions—those who are injured, who are helpless, and who are seriously ill. They cannot do these things. Ask yourself, are you one of these? If not, you can help.—X.

### Transmitting Mental Messages

Once again we have before us a request for more information on that ever-popular subject mental telepathy. Members of our Forum circle have virtually been deluged with the pros and cons of this subtle art. It hardly seems fair to the many loyal members of the Forum, who are regular in their attendance, to discuss this matter further unless, of course, some truly outstanding revelations are brought to our attention. Simply to answer here in the Forum the questions that are put to us each week by new members of the Order hardly adds to the knowledge and understanding our readers have already attained through the study of their Rosicrucian monographs, the Rosicrucian Forum talks and their own personal experiences in practicing mental telepathy.

As we have stated, this subject is ever present and uppermost in the minds of many of you; and this is as it should be, for we can all appreciate the advantages of being adepts in the projection and reception of thought vibrations. Nevertheless, there are many other mental laws and principles equally as important which should have equal place in our search for hidden mental power. We do on occasion receive comments and statements indicating a lack of entire understanding or perhaps an important point that is misunderstood. It is just such a comment that prompts our discussion this morning.

One of our new members, and consequently a new comer to our Forum group, asks for more information in directing a message to the mind of another. This member has difficulty in sending such a message because he attempts to formulate the thought in the spoken language. Now it is important to remember that the Cosmic does not give consideration to any chosen language, nor does it take a message in English then translate it into Spanish, French, Russian, Scandinavian, or any other native tongue of the one to whom we wish to send a message.

It is customary to say that we think in a particular language peculiar to our nationality, and to a large extent this is true. However, when we formulate a mental picture of a book and direct this picture to another whose language is different than ours, the thought he receives, if the experiment is suc-

cessful, will be of a book and he will recognize it as such regardless of what this item is called in his own native language. The mistake is often made of trying to send a long word message by mental telepathy; that is to say, a message of words in our own language. Now suppose you succeeded in sending such a thought to one who did not speak your language. He probably would not understand any part of it. The fact is, however, that the experiment as a whole would probably fail.

These statements are an attempt to impress you with the importance of thinking in picture language. When you think of a book, visualize a book and try to see it in the mind's eye, as it were. Or as we say in the Rosicrucian monographs, see it on the miniature screen of the closed eyelids. Now it is known that such an act is difficult, but we have stated before in this Forum circle something that is easy to acquire is hardly worthy of our effort. In other words, we place value only upon that which is difficult to obtain. If everything we attempted were simple, requiring little or no effort, we would soon lose the desire to exert ourselves either mentally or physically. We only benefit insofar as mental growth and development are concerned by those things that challenge our ability and which we meet and conquer by "the sweat of the brow," as it were.

To go back to this matter of sending one a mental message; suppose you desire to meet a friend on a particular street corner. Instead of trying to direct a word message such as "Meet me on the corner of Main Street and First Avenue," form a mental picture of this particular corner, see the buildings there, the traffic in the streets and all things about it that are familiar to you. Then include a picture of your friend standing there waiting for you or perhaps walking down the sidewalk or rounding the corner, whichever you prefer. You can also place yourself in the scene if you wish, perhaps in the act of greeting the friend. If it is easier for you, you may visualize your friend in the act of leaving his or her home and traveling to the street corner where you wish to meet him. When you take him there mentally, have him look up at the corner clock if there is one, or at his watch. You must see the watch or clock plainly in your mental picture so that you can actually note

the time as it is given by the hands of the timepiece. This hour, of course, should be the one selected in your plan to meet your friend.

When this picture is released to the Cosmic mind in the manner set forth in the Rosicrucian monographs, it is not delivered to the friend in the form of a word message. He simply has the desire to or thought of going to the certain location selected by you. He might have no impression whatever of meeting you there. He may not ever have an intuitive impression of the reason for his action, but simply a deep inner urge carrying him along toward the fulfillment of the engagement planned by you.

Your subject's mental attitude must be seriously considered in this experiment, because this attitude may result in the failure of the experiment. If, for example, he is deeply engrossed in the material things of life, it may be hours before he will respond to the gentle inner urge. In fact, there may be no response whatever until after he is asleep and his objective mind is free from its material bonds. It is for this reason that we recommend practicing this experiment late at night when the subject of our concentration is perhaps asleep or at least in a quiet meditative mood.

These suggestions have all been set forth here in the Forum before, and we hope it will not be necessary to deal with them again, but if it is found that results are still meager in spite of continuous efforts, we naturally will bring forth what helpful hints we can so there will be greater results to this and other experiments.

Now before setting this subject aside to leave room in our talks this morning for other interesting phases of the Rosicrucian work, we would like to give you some of the thoughts of one of our sorores and co-workers, the results of her meditations upon the reasons for one's failure at mental telepathy. This soror's thoughts are truly worthy of attention. We will, therefore, quote her message in its entirety.

"Tonight, I would like to talk to you about that muchly-discussed subject of sending messages. Too many of us have such vague ideas concerning this important subject, do not have a clear definition of the law involved, or even have a clear idea as to what and why messages are transmitted.

"First, what messages are sent, or we might say, should be sent? Messages transmitted through the Cosmic, the all pervading force, should be of some importance not just mere fancies of the idle mind, trials to see if we can 'do it'. Remember that trifling with this great force can be a very serious offense and so should never be taken lightly. Do not clutter up the atmosphere with silly chit-chat that does not even warrant a letter! Confine your messages to vital needs. In this way your message has a better chance of going through to the person to whom you wish it.

"Why do we send messages through the Cosmic? At times necessity cannot wait for mails, telegrams or even telephones. During war times such as we are experiencing today, we have such a complete censorship of mails, telephonic, radio and telegraphic service that they cannot be relied upon to permit messages to arrive as they are sent out. Thus through mental transmutation of messages we eliminate all of these uncertainties.

"Now we have disposed of the problem of determining what kind and sort of a message we should send as we have eliminated all but vital ones. So that important phase is decided. How about our reason for sending this message? Is it purely for a personal selfish reason? Weigh it in your mind carefully, considering every angle, being absolutely *impersonal* in your decision. Is your reason good or evil? Consider the recipient, will this knowledge bring harm to him or anyone else concerned either directly or indirectly? This is one of the most important decisions to be made. If any harm, any personal discomfort or unrest, should be inflicted knowingly by you, then the harm will more than return to rest on your doorstep. Here the law of Karma comes into the picture.

"There are many reasons why you do not have success, or should I say apparent success, in sending messages. Until you become an adept in the art of concentrating, don't pick the corner drug store filled with hungry school children at noontime or the bank on a Saturday morning when Monday is a holiday in which to send your message. Be a little bit more logical in your selection. If you have even a little bit of common, every-day horse sense, use it! Choose a quiet spot, preferably your sanctum in your own home. There you can be more assured of your pri-

vacy for an uninterrupted period of time. Once there, relax, have a period of meditation, no matter how short the time, before you begin to send your message. Once you begin, picture *clearly* all the details concerning the person, surroundings and the part you play in this one-act drama. The details of this are given in one of the early monographs.

"State your message clearly, concisely, briefly. Then here you run into some more trouble—you forget or don't know how to let your message go; release it to the Cosmic so it can go through to the other person. You must completely dismiss the message from your consciousness once you have stated it. Do some physical or mental work that compels your attention. For it is only after this complete and utter release to the Cosmic that the message can be transmitted successfully."

#### Experiments For Forum Members

This constitutes a new venture for our Forum members—one I hope you will all enjoy. Periodically—not in every issue—I will give herein the outline of an experiment which you will be able to conduct in the privacy of your own home. The requirements and accoutrements will be very simple. They should all be available with little or no expense to you. At times it may be necessary for you to purchase simple little items obtainable in your town or city, for just a few cents. These experiments will be of a nature from which we hope every Forum member, regardless of his degree in AMORC, will be able to derive benefit. The experiments will consist of the application of general principles of the Rosicrucian teachings. I will briefly outline the experiment and what we are attempting to accomplish by it, and those general laws and precepts underlying the phenomenon, so that no one will be ignorant of what he is attempting.

Before we proceed, let me make plain that we do not expect that each Forum member is going to have absolute success with every proposed experiment. Some may not have any results whatsoever. Further, those who do not experience what we herein describe must not become despondent and resort to self-condemnation. As we discussed in our last Forum, each of us does not respond alike to the same phenomenon. Some of us are

more sensitive, that is, more responsive to certain psychic conditions and impressions than others. No student can do all things in a Cosmic and psychic sense equally as well, any more than in our daily lives can every one of us be proficient in all of the arts and sciences, because we know we have different talents and abilities. Whereas you might not have any degree of success with this particular experiment or the one which may follow it, you might have excellent results in subsequent ones, and other members might fail in those. Do not be chagrined but try again on some other night.

Unfortunately it will not be possible for me to answer each of you personally upon your experiences with these experiments, nor will it be possible for any of the other officers to do so. In fact, it will not be necessary for us to write to you about what results you may have, for we will try to make the explanations accompanying each of the experiments sufficient. However, when you write commenting on this issue of the Forum, and suggesting questions which you would like to have answered, as we always want you to do, you may, if you wish, tell us if you like this new feature, and of your results with the experiment. We would be happy to have such comments.

Two years ago at our annual Rosicrucian Convention held here in Rosicrucian Park, on the Thursday night of the week, which is the occasion for the Imperator to perform a mystical exercise and to demonstrate some of the mystical principles, I demonstrated an experiment that to my knowledge had never been performed before. It, of course, embodied our Rosicrucian principles, which in turn means that it conformed to Cosmic laws. To assist with the material presentation of the experiment, I had to design and assist in the construction of an elaborate device whereby three different angles of my face appeared concomitantly to the audience.

This construction required the utilization of those laws of physics appertaining to the angles of the reflection of light. In other words, the fratres and sorores seated in the Francis Bacon Auditorium here in Rosicrucian Park could simultaneously see my full face, and on the left of it my left profile, and on the right of it, the right profile. This, of course, was a rather weird spectacle, since it

seemed as though one were looking upon three people, and yet, of course, all visages were identical in appearance. Now, this was not done to mystify the audience or for strict dramatic effects, but as a necessary means for them to witness the subsequent psychic aspect of the demonstration. In fact, the fratres and sorores, at the conclusion of the evening session, were all invited to come upon the stage (which many did) and inspect the arrangement of lighting and the mirrors, which made the physical aspect of the experiment possible. Perhaps you were one of those present at the Convention.

Now, a few days ago when I was contemplating this new venture of occasional experiments for our Forum readers to perform, I came across a letter from a Frater in California, reporting upon his accidental discovery in his own sanctum of the same phenomenon which we demonstrated at the Convention. I do not believe this frater was present at the Convention, or he would have recognized the similarity between his adventitious experience and the formal experiment we conducted. Immediately I realized that this frater's experience could be utilized as a basis for a simple performance of the more elaborate experiment which I had conducted in our auditorium. This frater was not quite positive of what he had come upon, yet well expressed himself, so I do hope he reads this issue and then reconducts the experiment with our explanation in mind.

We know that the human aura is an admixture of positive and negative vibrations. The *negative* vibrations are of the spirit energy of the atoms which compose the substance of our bodies. It is the same spirit energy that is the underlying force of all material substance. On the other hand, the aura likewise consists of a *positive* radiation of the nous force, or that divine force taken into our beings with our breath. Being more positive, it is thus unlimited. Now, when we concern ourselves mostly with bodily interests and live in accordance with the dictates of the body alone, our auras are manifestly and dominantly negative.

Conversely, the more we awaken the psychic centers by the intonation of the vowel sounds and by certain psychic exercises that are given us in our monographs, the more we expand our auras and the more they project

themselves into space, because they become more positive and, as I have said, the positive quality of our aura is unlimited; it does not cling to our bodies.

A negative aura is usually quite depressing, is never very stimulating, as a rule, to those who contact it. The positive aura, being more of a divine nature, containing within its properties more of the spiritual content, is stimulating, invigorating, and causes those who are contiguous with it to experience a sort of afflatus.

Now, we know at times, that our past incarnations, that is, the personalities of our past incarnations, manifest themselves to us. When we are relaxed and get into a subjective state or psychic state, sometimes, for a fleeting glance, we see a transformation of our own visage as we know it, from our personality of today to as it was in past incarnations. The past incarnation personality which we most frequently experience is the last one, for it is the most immediate. What we are today is an immediate continuation of what we were yesterday. We emotionally and spiritually begin in this life where we left off in the last one. Our dominant sentiments and our outstanding emotions, those most intimate inclinations which we have today, which go to make up our ego, and which constitute our self, are obviously more related to the last incarnation than they would be to any subsequent ones, so, at times when in meditation, or in our sanctum before our mirror, with our candles lighted, if we give way to these familiar waves of emotion which come from within, spiritual urges, we are most apt then to see the personality of our last incarnation manifest before us.

Sometimes, however, we will see two faces. We will know that both of these faces are ours, and though we cannot reason how or why, we will likewise know that both of these faces, though different in appearance, were of the same period or the same incarnation. Sometimes we will see a face of our own that is very uncomplimentary. It may appear cruel, hard, even a trace of brutality, a meanness about it, a personality which we would not want others to know, and yet, frankly, it is a reflection of an aspect of our nature of a past incarnation. Then, again, we may see a face of the same period prevail, which is kindly, cultured, refined, with a luster in the

eyes, an openness, a benignity; that, too, then is another aspect of our nature.

Furthermore, we know that our body has two polarities of energy which flow through it. Down the right side of our nervous system and flowing down our right arm out through the radial nerves of the thumb and first two fingers, is a *positive* energy. Down the left side of our nervous system and down the radial nerves of our left arm, dissipating itself through the thumb and two fore-fingers of that hand and arm, is a *negative* energy. I repeat again that this positive energy is more definitely related to and prompted by the positive nous force we receive through breathing, and the negative is of our body and of the material substance.

Consequently, in these experiences before the mirror, we will sometimes see the distorted face or the face that is unkind or that is representative of the lower qualities of our nature, this being the left profile, *the negative side* of our being. Conversely, the face that is more representative of the spiritual qualities of our nature will be the right profile. Then, again, the image sometimes will appear as a full face to the left of us, with the negative qualities, and then disappear, and we will next see a full face with the positive qualities to the right of us.

When the frater first experienced this in his home sanctum, not knowing of these principles, and apparently not having been to the Convention, he first wondered whether what he was seeing was an optical illusion, for as he looked into the mirror he saw two images, one to the right of him and one to the left of him. He thought it might be due to *ocular fatigue*; that due to looking into the mirror too long his eyes had become tired and perhaps gone out of focus, and that, therefore, he was seeing two images. When, however, he covered up his right eye, lo and behold, the left image still remained, and when he covered his left eye and uncovered his right, the right image returned. Further, both images were different in their facial expressions—one kindly, inspiring and lofty, and the other melancholy, suggesting in the facial contour a character that he wasn't particularly happy to recognize as being of himself. The frater was actually seeing two different aspects of his personality of the past, the re-

sult of the dual aspects of his own nature and of all of our natures.

Now I would like you to *try this experiment*. Light your two candles before your mirror, that is, place one just a little to the left of the mirror and the other just a little to the right, but so that the light of the candles is reflected in the mirror, and seat yourself so that your reflection—the material reflection of your face—comes directly in the center of the mirror, but so that there is sufficient room for the psychic reflections to be seen to the right and to the left of the physical image.

Relax, spread your feet apart, and keep your hands unfolded in your lap, or if there are arms to your chair, let one arm rest on each arm of the chair. Gaze at your reflection in the mirror, at a point just between your eyes; in other words, just above the root of your nose. It is not necessary to concentrate with such fixity that you strain your eyes, irritate them, and cause them to water. If you have an inclination to blink them, do so. Of course, do not turn your head away. On the other hand, do not keep tense. You are a spectator. You are waiting for something to occur in that mirror. You are not certain just what will happen, and therefore you are waiting for the development to take place. You are not putting objects or reflections there, you are not creating them, so consequently you expend no energy and you will not become fatigued.

If a face appears to your left, study it carefully. If none appears to your right in the mirror, then cover your left eye with your hand and gaze at the mirror just with your right eye. Now, it may so happen, as it sometimes does, that another full-faced reflection will appear just above the reflection of your physical image in the mirror. In such an instance, if you study that image carefully, you will see the positive characteristics on the right side of the face, and on the left the negative.

I think that this is sufficient explanation for you to proceed upon. I would advise you, however, to try to darken the room, so that the only light is from the candles and so that all you see reflected in your mirror, if you can so arrange it, is your own person and the candles. If there are a number of other images in the mirror, it would be difficult for you to lose yourself, to get into the subjective

state, to make the necessary attunement with the past incarnations. You do not want other things to distract your attention.

Sometimes when you gaze upon your own face, that is, the physical image as reflected in the mirror, a portion of your body will disappear, and even at times the reflection of your physical image will disappear and the whole mirror will appear absolutely blank, and then will come the reflections with which the experiment is concerned.—X.

### Health and Spiritual Awakening

A frater in the Neophyte degrees addresses this Forum as follows: "Certain of the monographs imply that good health is necessary for spiritual development. This discourages me very much. Will you please further explain?"

First, let us take the positive view. The healthier we are, the greater are our accomplishments, all else being equal. It must be apparent that if two persons have equal ability and training, as artists for example, the one having the greatest health should be able to excel in his work. It is, of course, possible to enumerate, if we had the space, the great work done in the sciences and in the arts throughout the centuries, by those who were cripples and invalids, or who lacked one faculty, that is, were deaf, dumb, or blind. In such instances, the achievements were notwithstanding the handicaps of the individuals. Had such geniuses had *good health*, normal bodies and faculties, as judged by the law of averages and human experience, we could assume that their work would have been far greater.

Mental and physical activity require exertion. Exertion in turn utilizes energy. When we are ill, one of two things occurs, either we are not producing the muscular and nerve energy and vitality of which we are capable, or a great portion of it is being dissipated by the nature of our ailment. Furthermore, success in any kind of skillful work, mental or physical, requires concentration, and concentration in turn again means the utilization of energy. All of our faculties must be harnessed to the task, or at least a number of them. If an illness is accompanied by pain, or even just discomfort, that constitutes distraction. We become conscious of the an-

noyance and our attention is divided between the self-awareness and what we want to do. Have you ever attempted to work out a book-keeping problem, or to prepare any piece of mechanism, or perform some other exacting task while having a headache? If you have, you know from personal experience that ill health does interfere with our efficiency.

According to all of the foregoing, then, it would appear that only those who are in *perfect health* can truly achieve, *do their best*. On the other hand, one can be far from perfect in health, and, as related above, can accomplish an outstanding work. If this were not so, very little progress would have been made in the world, and very little would now be made. The fact is that no one is yet able to determine just what constitutes perfect health. No two human beings, even those declared to be very healthy specimens, are exactly alike. Physiologists are only able to arrive at a norm, that is, out of every so many thousands of human beings who are not experiencing any organic or functional defects, the mean average condition of them, the size, the function of their organs and bodily structure is taken as a normal standard. If one falls below that, he is *sub-normal*. If he exceeds it, he is *abnormal*. Consequently, the closer one approaches such an average, the more perfect (?) his health is said to be.

We know, however, that millions of people are not in pain, that they have no acute suffering, or distracting discomfort, and yet they are below this arbitrary set standard. Likewise, from these millions come almost all of the spiritual, philosophical, scientific, literary, and industrial accomplishments of humanity. We should not presume from this that one should disregard the standard, and not attempt to improve himself physically. Rather, we imply that possibly you can do as well with your talents and abilities as one who is considered normal in every way.

Health does not confer talents upon you; rather it makes it possible for you to utilize them to a greater extent. A person may be physically a splendid athletic specimen, yet mentally have moronic tendencies, and morally be sadistically inclined. Whatever you have inherited physically and spiritually, health intensifies their potentialities for ac-

complishment. If you haven't any such inheritances, health alone will not provide them.

Mystically speaking, the body is the temple of the soul. It is the mold in which the personality, an attribute of the soul, is shaped. The body cannot contaminate or corrupt the soul force. The latter is not changeable. It is eternal and immortal. Whatever attainment the personality has acquired from a previous life, that is, that proximity which it may now have to the Divine nature of the soul which it reflects, it will not lose by the acts of the mortal. Wrongful acts, or inattention to spiritual studies and exercises intended to cultivate the personality will not cause the personality to regress. At most, the personality will but remain status quo. Therefore, if the body is diseased, or if one is quite ill, it does not mean that sincere effort and practice on the part of such a person, along Cosmic lines of study, will not stimulate the psychic self, develop the personality nevertheless.

We are all in degrees of good health, since health is a sort of hierachal order, according to these arbitrary standards which man has adopted, so, too, by degrees do we awaken our spiritual qualities. One in less health than another, both having the same high motives, achieves, but less, than one in good health. An imperfect vessel may not hold quite so much water as one which is perfect, but *it will carry some*. The man who walks will not cover as much ground in the same length of time as one who runs, but he will advance so much farther than the one who bemoans his inability to run, and therefore remains inert. Still further, unless you suffer pain continuously, you can, even with periods of ordinary discomfort, develop spiritually. No human being is capable of unlimited, unopposed spiritual advancement, because no human being has that perfect state of complete balance and unity at all times between the physical and psychic selves, which would be so necessary.

If great vitality and muscular strength, and freedom from disabilities of any kind are an absolute essential for psychic development and attunement with the soul consciousness within, then every athlete would be a great mystic. A healthy animal, however, is not a sign of spiritual potentialities. If you have reached that point in the evolution of

your spiritual personality that you desire a greater attunement with the Cosmic, and you wish to be a possessor of more divine knowledge, and, likewise, you are a splendid physical specimen, your opportunities are then tremendous. On the other hand, if you are physically robust and in sound health, and have no inner sensitivity to the spiritual aspect of your being, all of your health will be of no avail, insofar as spiritual development is concerned. Therefore, as Rosicrucians, we say, strive for health so as to make more rapid strides in your spiritual awakening, since you have that desire and that inclination, but if your health is not good, do not think that such means a cessation of all awakening of self.—X.

### The Importance of Fire

Fire is one of the most interesting phases of natural phenomena. Of the four principals—fire, earth, air and water—fire has perhaps caused more speculation and experiment on the part of man than any other one of the four principals. It has been worshipped, feared and cursed by man in his effort to understand and control it. The ancient philosophers and sages have written volumes to explain the various phenomena of fire, its origin, purpose and how it can be useful to man. Fire has become to many a mystical symbol, to others a religious symbol. To the ignorant and superstitious, it has been a symbol of evil destructive forces, something to be feared. To the more enlightened, it has symbolized purity of purpose, knowledge and understanding. To the scientist and chemist, fire is all important for, in demonstrating chemical processes, fire and heat have been found indispensable.

When we meditate upon this great phenomenon, we cannot help but realize and appreciate why fire was so important to the ancients. We no longer smile at the ignorance of those of the past and even many of the present who worship fire as a mighty god or goddess. Stop and think for a minute of the many blessings we enjoy in life that are dependent upon fire and heat for their very existence. Consider just the mechanical power that man has developed to add to the comforts of modern life. Start with the steam

engine for example; without fire and heat it would not exist. And there are the gasoline and crude oil engines and motors that require the heat of an electric spark for their operation. This also applies to electrical power, without which modern man would be virtually lost for it too depends to a large extent upon fire and heat.

Everything that exists in the universe contains a degree of heat that can be measured by modern scientific instruments. Even those things, or those phenomena which it is our habit to call "cold," actually contain heat; and we measure their temperature in degrees of heat, not cold. In science today there is a theoretical absolute zero temperature. But with all of the massive and unusual equipment with which science has experimented, the scientist has not yet reached a state or condition of absolute zero temperature. Even if this state should be reached in lowering the temperature of a substance, the substance would still contain heat, for after all this is purely a relative condition, and measuring devices would have to be changed to meet the new condition of temperature to which the substance had been lowered. These standards, we must remember, are set and established by man and the laws of science.

The distinction between heat and cold can be likened to the distinction between light and dark. Just as there is no positive darkness, there is no positive condition of cold. Darkness is a state or condition, the result of the absence of light. For example, if you wish to construct a photographic dark room, you do not build a room and put darkness into it. Instead, you so construct the room as to shut out as much external light as possible. The light is ever present trying to get in, and no matter how seemingly dark is the dark room, actually there is always some degree of light present.

The same is true when lowering the temperature of a material substance. This is done by removing or shutting out degrees of heat. No matter how low the temperature, there is always some degree of heat present. It is this degree of heat that is measured on the thermometer or measuring device attached to the machine that is being used for the demonstration of absolute zero temperature. As the

machine is developed to steadily lower the temperature or remove or force out the heat from a substance, the measuring device must be changed and modified to meet the new standard arbitrarily established.

Earthly matter as we know it through the physical senses owes its existence largely to heat. Without heat life would not be. Without life there would be no material substance whatever. In other words, even the so-called inanimate matter that we daily, hourly, in fact at all times, come in contact with is the result of life, growth or a building up process. Take just the clothing that we wear; we have wool from the sheep, silk from the silkworm, cotton from the cotton plants, leather from the hides or skins of animals, and all are dependent upon life, which is in turn dependent upon heat. This gives an opportunity to appreciate how important heat is and why the ancients paid respect and salutation to the life-giving rays of the rising sun.

Mystically, fire is the symbol of purity. It is a great purifying agent and is used in industry as well as in the laboratory for this very purpose; that is, the purifying of material substances and the transmutation of matter by heat and fire. It is hardly necessary to point out the many ways in which fire as an agent of purity is demonstrated. Almost everyone is familiar with the fact that fire is necessary for extracting pure metals from ore which is burned in the retort. We are quite familiar with the use of fire in tempering metals used in industry. These processes are a matter mainly of removing impurities from the metal and changing its molecular structure through the application of great heat.

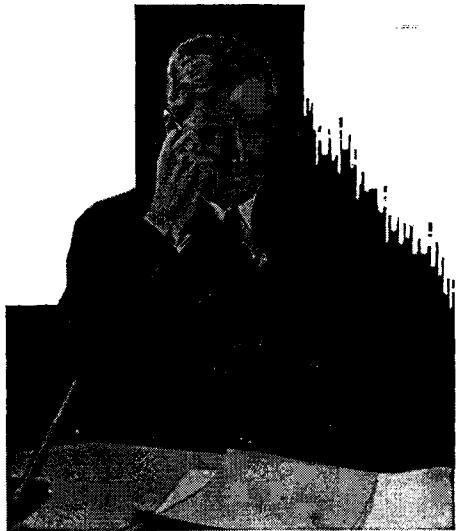
The Rosicrucian discussions of fire and its importance have resulted in many questions being submitted to the Department of Instruction; some we are sure will prove interesting to the members of our Forum circle. Here, for example, is a recent question submitted for our consideration: "What is fire, why do certain materials burn while others do not?" Briefly, fire or flame is the combustion that occurs when certain gases are released from a material substance, the temperature of which has been raised to a sufficient degree to release these gases. The substance itself is not what burns. It is the released gas mixing with the carbon in the air that causes the actual combustion.

There are many simple laboratory tests to demonstrate this. The smothering of a flame is one method which is familiar to all of us. The snuffer placed over a candle flame shuts off the supply of oxygen and the flame dies out. It is obvious to the observer that it is not the candle wax or even the wick that is burning, for it is noted that the flame appears to be slightly above the candle, hardly touching it. If it were the wax alone that was burning, the wick would not be necessary. Further, the entire candle would soon be enveloped in flames. The wick acts as the agent for the release of the gases from the wax as well as from the wick itself. The released gas is the result of transmuting a solid material to matter in its gaseous state by the application of heat.

The lack of ability of a substance to burn depends upon its heat-resisting qualities which in turn are determined by its molecular structure. Some solids are so constructed that they do not readily release gases under heat conditions. It is then necessary to increase this temperature to a large degree. There is no absolute insulator for heat just as there is no absolute insulator for electricity. In other words, what we term a heat-insulating material is one that has a high degree of heat resisting qualities. However, if the temperature is raised to a sufficient degree, this insulating material would be consumed.

Electric insulators are the same. A material or substance may act as a good insulator for a low voltage but break down with an increase of current and electrical force. Asbestos is a material that is fire resistant. Nevertheless, if the heat is raised to a sufficient degree and maintained for a sufficient length of time, the asbestos would eventually break down and be consumed. The same is true of metals and other substances that we are accustomed to thinking of as fire repellants.

We can see, therefore, that when we make the statement that a certain material is fire-proof, we mean that under ordinary circumstances it will resist fire. But this is a purely relative statement for if the temperature were sufficiently great, the fire-proof material would soon be destroyed.



# Balked By a Word!

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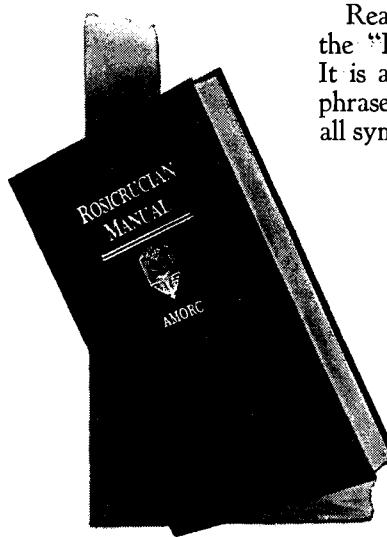
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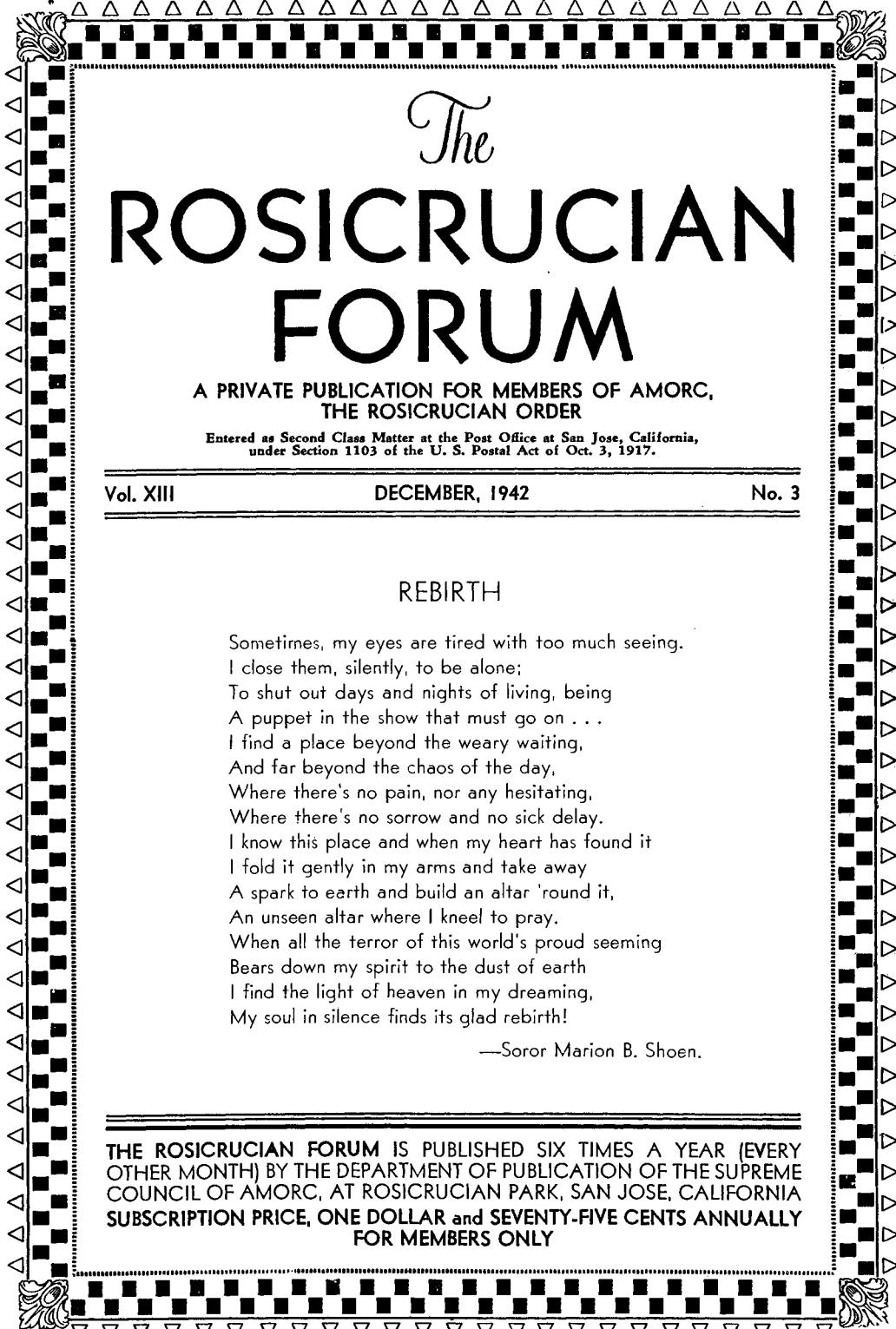
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## REBIRTH

Sometimes, my eyes are tired with too much seeing.  
I close them, silently, to be alone;  
To shut out days and nights of living, being  
A puppet in the show that must go on . . .  
I find a place beyond the weary waiting,  
And far beyond the chaos of the day,  
Where there's no pain, nor any hesitating,  
Where there's no sorrow and no sick delay.  
I know this place and when my heart has found it  
I fold it gently in my arms and take away  
A spark to earth and build an altar 'round it,  
An unseen altar where I kneel to pray.  
When all the terror of this world's proud seeming  
Bears down my spirit to the dust of earth  
I find the light of heaven in my dreaming,  
My soul in silence finds its glad rebirth!

—Soror Marion B. Shoen.

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FOR MEMBERS ONLY

## Greetings!



*Dear Fratres and Sorores:*

The circumstances of the times make us more than usually analytical of certain attitudes of mind. One of these is *tolerance*. What constitutes tolerance? What is its commendable use, and likewise its abuse? It is quite natural that we applaud, figuratively and literally, all beliefs and conduct which we favor, that is, that conform to our standards of right, and our ideals. Obviously, then, one is not displaying tolerance when he approves of that which to his own mind is free of criticism.

Tolerance is called for when we perceive that action, physically, mentally, or morally, on the part of another or others, which deviates from our own manner of thinking and doing. However, tolerance goes beyond a mere indifference. One is not adjudged tolerant who walks by unconcerned as youthful vandals throw stones against a glass store front. It must be quite apparent that what some people assume to be a tolerant attitude on their part amounts to lack of proper social consciousness or moral restraint. From a moral point of view, what is conceived to be a good, a spiritual, precept cannot be compromised with what is held to be evil; namely, virtue cannot be tolerant of vice, or it would not be virtue. Where there are held to be standards of perfection, fixed conditions, or things by which to determine a right course of action, then patently that which opposes them would be the wrong. To sympathize with or to permit others to indulge these opposites or wrongs would not be tolerance, but a tacit consent to their continuation.

We now reach the crux of the philosophical problem of tolerance. It is: What is so reliable, so undisputedly right, that one should not be tolerant of anything contrary to it? Should such norms of tolerance exist entirely within an individual's consciousness, or should they have an external existence? For an example, the staid Puritans, as we now look upon them with a wider perspective—the result of time—were cruelly intolerant people. Certainly we think of them as an example of gross intolerance. However, most

of the torture and the painful punishment, to put it mildly, which they meted out to those whom they held to be guilty of immorality or witchcraft, was done in good faith. Individually and collectively, as a religious people and as society, they were *inwardly* convinced that certain ways of living, certain kinds of conduct, were proper, and if otherwise, evil. To countenance what they conceived as wrong on the part of others, to them would have amounted to a participation in the wrong-doing. Consequently, so long as the Puritans *sincerely believed* they were right, and there was no factual evidence to the contrary, they were then not intolerant.

It must be apparent that such reasoning would permit any group of people to concur upon certain things and ways as proper and right, and if they were sincere, their suppression of others who did differently would not constitute intolerance. It is further apparent, that if this practice were allowed to continue unabated, the freedom of a people would soon be abolished.

In fact, this brings up the question of what amount of *freedom* shall each of us tolerate upon the part of others. It is cogent that if an arbitrary freedom were sought by each individual, that is, if he were permitted to do exactly as he pleased, there would be no social order. Thus, in a democratically organized society, individuals are free to choose the *necessary limits* of their own powers and conduct, and to select others to determine that for them. Such rules, laws, or principles are then enforced by the majority against the whole, and are held to be the right. The individual sacrifices his right, as a member of a democratic society, to refuse arbitrarily to conform to the majority's wishes. Consequently, when he does violate such laws, the other members of society cannot show him tolerance, and themselves still be considered law-abiding.

Such laws of society are artificial standards. They may have no archetypes in nature, that is, in our instincts, in our emotions and even in our sentiments. Furthermore, time may prove them, as history has often

shown, wrong in the sense that they are injurious to the welfare of society and the individual. But to permit the individual, as such, to violate them, would be to disintegrate the bonds of organized society. At the time, the imposing of these rules and laws upon the occasional recalcitrant who objects does not constitute intolerance, even though the individual in later decades or centuries may be proven to be right in his objections.

Until the mass consciousness of those who compose society changes or evolves, peoples are not actually intolerant because they are incapable of knowing the falsity of their own concepts and judgments. On the other hand, a people, whether composing a sect, cult, or a state, are indisputably intolerant if they attempt to enforce laws or regulations against individuals, if such individuals have not first had their inalienable right of freedom to express themselves for or against the adoption of such laws or regulations. Further, if the standards and restrictions do not take into consideration the welfare and benefit of those whom they are to affect, then their adoption constitutes an attitude of intolerance. The mere arbitrary decision that others must do and think as you, even if you have a great number of supporters of your view, is intolerance.

Tolerance is an attitude of *unselfishness*. It is a just countenancing of the freedom of expression and action of each individual, so long as such does not conflict with the conscientious standards which a people *as a whole* have set up for themselves. Religious conceptions, for example, are *individual* things. No person or group of persons can prove God except to themselves, as individuals. It depends upon the individual's degree of enlightenment as to how God may be conceived, or even the conception of a God. Consequently, to insist upon a standard of belief is to presume to know what is spiritually acceptable to all men. To enforce such a standard is intolerance, because it robs man of his divine heritage of individuality, of the variation of his personal perception and apperception. It attempts to fit to a mold his personal evolution. As an individual, then, you are being truly *tolerant* when you permit others

to think and to act as they please, so long as they:

- (a) do not deprive you and others of the same right.
- (b) do not oppose, by their actions and thoughts, those standards of living and orderliness which a *free* people, as individuals, have unselfishly established for the welfare of a whole society.

Fraternally,

RALPH M. LEWIS,

*Imperator.*

#### Cosmic Consciousness and the Life of Christ

While it is true that this is not a religious organization, there has always been the attitude upon the part of the Order of consideration for the value of sacred writings. It is among the great teachers and mystics, including religious leaders, that we find illustrations of various forms of manifestation that we are seeking to understand in our experience. While a great amount of material has been written upon the subject of cosmic consciousness, it will be interesting to compare some of the principles of cosmic consciousness as illustrated in the life of Christ and His teachings.

The mastership and ultimate accomplishment are illustrated in the life of Christ. If we would consider the life of Christ as a drama or a stage production that took place, we would gain as much from it as if we actually participated in that drama when He really lived. The actual full realization of the soul and the attainment of this Christ consciousness is the greatest manifestation that we are able to look up to in a physical body. Jesus constantly taught cosmic consciousness by His references to the Kingdom of Heaven. The Kingdom of Heaven technically means that which is esoteric. It is not a physical state. It is not merely a state of mind, and if you will read the New Testament passages referring to the Kingdom of Heaven with that in mind, you will gain a new meaning. The Kingdom of Heaven is what we might say is the inner circle of humanity. "Verily I say unto you that there be some of them

that stand here who shall not taste of death till they have seen the Kingdom of God." This has been interpreted as a physical event. It is the birth of understanding within the individual, the grasping of cosmic consciousness within the human being. The following is also illustrative: "Repent ye; for the Kingdom of Heaven is at hand." It is not something to be looked for or sought for at a future place or time; it is something that is here. "Blessed are the poor in spirit, for theirs is the kingdom of Heaven." The poor in spirit are those who have thrown off the attachment for material and physical things. What does spirit mean from the Rosicrucian standpoint? The negative phase of Nous which is material. The poor in spirit are those who are poor in material attachments, those who no longer confine their aspirations to a gaining of material knowledge, and have thrown off the limitations of any physical means of limiting it.

All material things we see are spirit. The Kingdom of Heaven is the complete state of consciousness which causes us to expand our abilities. If you do not have a conception wholly based upon the physical, then what is left? The conception of all. Cosmic consciousness was presented by Christ in a manner that those who gained the opportunity to understand it would be able to understand. Take this passage also, which has sometimes been translated or at least interpreted in a physical sense: "For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath." What are they talking about? The abundance of understanding; that is, he who has any conception beyond the physical sense is just beginning to gain a picture of the whole universe, and with each step he takes, with each point of his understanding, will come more and more knowledge. Look at the individual who has denied any efforts outside of the objective senses. He is so tied up in his own limitations that he becomes bound to that very standard and becomes a doddering old man.—A.

### Some Questions Answered

I have a question for your consideration this morning that comes from one of our members from the East who visited us dur-

ing the 1942 Convention. This member asked the question, "If evil is uncreated, where does it acquire the power to propagate evil or its kind?" *This question suggests that evil may be extended outward from us just as we extend to others thoughts of love, peace and harmony.* To believe that the Cosmic will act as a medium for such thoughts of a so-called evil nature is wrong and has been proven so by hundreds of tests and trials. This question borders upon a discussion of black magic which is something that we wish to avoid here this morning, for, after all, we have covered it so often in the past few months that it surely is quite fresh in memory. However, black magic is based upon the belief that so-called evil thoughts can be directed to the minds of others and they will be harmed by them. Knowing the medium of thought transference, it is easy to realize that so-called evil thoughts will not be carried over this divine channel. We see, therefore, that so-called evil is not propagated at all.

We have said that evil is uncreated and in fact non-existent, thus it is a negative condition caused by the absence of a positive, active force. It is only this positive, active force that can be propagated into so-called space. Thus we send, direct and transmit thoughts of peace, love, harmony, health and well-being to our Fratres and Sorores and friends everywhere. We would not and in fact could not send any other kind of thoughts. We might have other thoughts, but we will not be able to propagate them. They will stay within us, there to grow, develop and cause us much suffering and discomfort mentally as well as physically.

While on this subject there is another thought that I would like to bring to your attention. It is this: "Do vibrations from opposing members of the family of an invalid interfere with the healing of a patient though the patient himself is receptive?"

Judging from what has been stated before, the thoughts of these opposing members of the patient's family would have no effect whatever; but we have another serious condition to worry about and this is the patient himself. He can easily sense the antagonistic attitude of the members of his family, this by their outward actions and attitude toward him, not necessarily by some strange, subtle inner force. Even so we usually radiate an

antagonistic aura when mentally upset, and a sensitive person might easily sense our mental attitude through contact with the aura. Now the minute our patient becomes aware that there are those of his family who oppose him and his methods of getting well, he will be so upset inside that his efforts to attune to the great Cosmic forces will be frustrated, not by the opposing members of the family but by the patient's reaction to this mental opposition.

In mental absent treatment the best work is done when there is full and complete cooperation between the patient and the practitioner. The patient must be mentally free to submit himself entirely to attunement with the great forces of the Cosmic and the vibrations of his fellow friends and Fratres. Such mental freedom cannot be attained so long as there is a tendency on the part of the family to be antagonistic.

In view of some of the above statements you may wonder then if it is permissible, or even possible, to send healing treatments or to visualize a change for the better in the lives of materialistic non-members without them asking for it or even knowing it. We have always said that for best results, the patient must ask for help. We even require that all who seek the assistance of the Council of Solace write to the Director and specifically ask for help. This is done for an important reason. It is not that the work depends entirely upon faith but rather that such an expression of desire on the part of the patient shows his willingness to cooperate with the Council and shows that he has confidence in the assistance we are in a position to render. It isn't that such willingness to cooperate is absolutely necessary, but it simplifies our work and makes it easier to direct positive, beneficial thoughts to the patient quickly and efficiently. In other words, such full cooperation on the part of the patient speeds up the required time for attunement with him and he thus receives the greatest good from the work being done in his behalf.

Nevertheless, we can direct assistance to one who is of a materialistic nature and not inclined toward the metaphysical form of healing work. Little can be done when such a person is awake and wilfully fighting through concentration your attempts to direct thoughts to him; but if you will wait

until the patient is asleep, and thus objectively unconscious, you can reach him with your thoughts of peace, love, harmony and health. The attunement is with the divine inner forces which are of the Cosmic, and when there is no objection set up by the objective consciousness, then it is possible to help the patient by absent treatment.

You have heard it stated that for success in hypnotism you must have the cooperation of the subject. Without this cooperation your experiment will fail. But if your subject is asleep, you can then direct him by suggestion. The same is true in directing healing vibrations to one who is antagonistic to anything that is not strictly of the material plane.

### Make A Will

In my position as an officer of AMORC, I also serve in the capacity of a counsellor to many members. They discuss their intimate problems and affairs freely with me. We do not solicit such consultation, but are happy to render whatever service we can. To one who has not had much experience with human nature, and the problems which confront persons, it would seem that members of their family should and would act in the capacity of their advisors in matters other than health and legal affairs. Indeed, such would be most appropriate if at all times an intimate and confidential relationship existed between members of a family. Frankly, and most regrettably, not only does such a bond of sympathy and understanding not always exist between some members of a family, but there may be actually a distrust between them. A blood relationship between brother and sister, father and daughter, son and mother, for example, does not guarantee a unity of interests or like temperaments. Frequently a person may be closer to a stranger, that is, to one who has no biological connections, than to a blood relative of the immediate family.

It is not an uncommon experience for members of a family to be divided upon subjects, and the barrier of likes and dislikes between them may be insuperable. A son may be a sincere student of metaphysics and mysticism; the father may ignorantly and with prejudice criticize the study as trash, and the time devoted to the interest as a waste. Again, a husband may have just somatic and

superficial interests, whereas a wife may be culturally inclined, may be an ardent seeker after new knowledge and the development of any talents which she may have. The husband may be of a captious temperament, opposing and criticizing his wife's interests at all times.

The spirits of these persons who are seeking personal development will be broken unless they can discuss their interests and their problems with someone tolerant of them and sympathetic. So arrogating are the requests of the members of a family at times that they cause their sons and daughters, or brothers and sisters as the case may be, to cease their pursuits. In fact, these unfortunate persons at times believe that their inclinations may be wrong because of so much family opposition to them. When they are assured by one that is sympathetic that they have a right to their pursuits so long as they are constructive and not materially affecting others, they become rejuvenated in spirit, the flame of interest in life is rekindled.

It is for these reasons that many persons consult me personally, and other officers of AMORC, on the personal affairs of their lives and their conceptions and ideals. Some of their ideals and personal convictions they may never have discussed with members of their family because of an anticipated unsympathetic response and their desire to avoid a family logomachy.

One of the points of family dissension is not infrequently religion or religious rites. One member of the family may be an orthodox creedist, an ardent supporter of the church and its rites, which in itself is proper. Each individual has a right to gravitate to those religious conceptions which it is possible for him to accept, in accordance with "the God of his heart." It is entirely improper, however, when such a person seeks to impose his views upon another whose consciousness can embrace a higher, or at least a different, understanding of the nature of God, immortality, life and death, and other philosophical and religious states of human existence and the afterlife. The more progressive member of the family may be compelled to further his spiritual studies and investigations secretly. He may have taken the bold step of breaking his affiliations with the family religion, not criticizing it, just not

practicing the creed, because inwardly he cannot accept it.

Such a person may also sincerely wish that upon his final transition he receive a certain funeral ceremony, that is, that such rites be performed for him as are commensurate with those views he had while living. There is hardly a man who is such a hypocrite that to himself he will profess an interest in certain doctrines and beliefs, and at the same time not care whether the disposal of his body is consistent with what he professes to believe. If during his life he has no philosophy, no concepts concerning birth and death and immortality, and his physical and spiritual relationship to God, then it can be understood that he would not care about the rite of the final initiation or death. On the other hand, if when we live these things mean something to us, we do not want even our cast-off bodies to become a part of any practice that would be opposed to those ideals which we cherish.

Unfortunately, though such persons hope and inwardly desire that their wishes and ideals be fulfilled and realized, they do nothing about them—except wish. In the personal conferences to which I have referred above, individuals have told me what they wish for when they pass through transition, as a funeral service. They have stated that their mystical concepts prohibit them from having their bodies interred, that is, buried in a coffin in the ground to disintegrate slowly, or to have any attempts made to preserve them indefinitely by embalming processes. They have related that they are in agreement with the Rosicrucian funeral ritual which requires *cremation*, so that the ashes may be returned to the original elements of matter from whence they came, in as short a time as possible. They have further stated that they realize that the soul becomes separated from the body at death, and that any attempt to preserve the body thereafter is contrary to Cosmic law. They have also made plain that they have far less compunction about cremating the former temple of the soul, namely, the body, and permitting it to free its elements quickly, than to let it decompose in a coffin in a grave.

It is admitted that this is a controversial religious and mystical subject. The problem here is not whether one is right—that is, *cremation* or *burial*—and the other wrong;

rather, that it is right for the individual to have his body disposed of after death in a manner consistent with his beliefs and in accordance with his formerly expressed desires. I have asked such individuals if they had made a will. Sometimes they smile and say, "I am not an affluent person. I have no great properties. Why should I make a will?" Such persons labor under the mistaken impression that the making of a will implies a kind of conceit that one is an important personage, or wealthy.

The extent of your properties is not the matter at issue. You may not have more than one hundred dollars' worth of possessions, yet you do want them given to those you love, honor, and respect. You want those properties committed to others after your death, as you would do with them yourself if you were giving them away before your death. If you have books that are rare, for example, and which you treasure, you would not want them to come into the possession of one who had such a paucity of interest in literature that the volumes would be buried beneath a pile of discarded articles in a garret or basement. There is no way you can have any assurance that such will not be done *unless you leave a will*.

Even if you have no possessions to leave as an inheritance, real or personal, unless you arrange to have your wishes regarding your funeral rites respected, such a ceremony may be conducted as will be completely opposed to what you now wish. If you have no concern about your funeral rites, what they symbolize or represent, then do not profess now to show any interest in mysticism, and kindred subjects.

A friend of mine, a member of AMORC, who had only one relative with whom he was in close association, considered the Rosicrucian funeral rite an elevating and appropriate close to a cycle of human life. He likewise thought cremation the most sanitary and appropriate way to dispose of one's earthly remains. He often said, at a time when there was no reason to expect his immediate demise, that that was what he wanted and preferred when he passed through transition. On several occasions I advised him to make a will and to name an executor, setting forth his wishes in writing. He assured me that he would. When he finally passed through

transition, no will could be located. Apparently he had overlooked preparing one.

Then there developed an embarrassing situation. This close relative, with whom he had no bond of intellectual or spiritual interests, insisted that a funeral service of an orthodox religious sect (of which this relative was a member) be performed. This sect opposed cremation. My friend was not in sympathy with the religious doctrines of this sect, and furthermore, was not a member of it. In life he would have vigorously protested the imposing of its rites upon him, because inwardly, spiritually, he could not accept them. To have this ceremony performed after his transition undoubtedly would have pleased the relative, but on the other hand, it would have been offensive to the memory of what my friend believed and desired. It was only with the greatest persuasion that we finally had this relative concede that my friend receive a Rosicrucian funeral ceremony, *that which he had always wanted*. A will naming an executor to carry out his wishes would have avoided controversy and an extremely embarrassing situation.

Just recently, still another example of this neglect in preparing a will was forcefully called to my attention. A member of AMORC for years, in the high degrees, who resided in a nearby western state, had been in correspondence with me. He had been in poor health for quite some time, and he wished to visit Rosicrucian Park, which he had never done, speak to the various officers, and take a series of treatments at the Rose-Croix Sanitarium. We admonished him that the journey to San Jose might be somewhat arduous for a man of his age, as he was in his late 80's. He was a professor at a university in his state.

Nevertheless he came here, accompanied by another good Frater, a neighbor, and I enjoyed talking to him. Though he was aged in years, he was very brilliant of mind, very alert, and very sincere. His entire family, even his wife, were ardent supporters of a religious sect, which religious sect in itself is more liberal than many others. No one in his family was a Rosicrucian except himself, and they were very unsympathetic toward his Rosicrucian beliefs. He was extremely happy at arriving at the mecca of his interests, being escorted throughout the buildings and

grounds, and meeting the various personalities who formerly had been mere names to him. He was admitted into the Rose-Croix Sanitarium for treatment, and cautioned that he should not exercise and not walk about much.

A most regrettable incident occurred. On a rather warm day he did walk about, and he was stricken and passed through transition while in San Jose. His good friend, with the collaboration of the officers of AMORC, arranged for the body to be sent to an undertaker, and then the friend communicated with the family, who immediately ordered the forwarding of the body to his home for services there; otherwise, the Rosicrucian funeral service would have been held here at Rosicrucian Park for him.

About ten days later, after the services had been performed in the other state, his friend, the member who had accompanied him here, sent us a letter with a number of newspaper clippings attached, showing that disregarding his ideals, which had not been expressed in a will, a funeral service had been held for him under the rites of the religious sect to which his wife and the other members of his family belonged. Though he was eulogized by his friends, associates and fellow professors of the university who spoke of his character, yet not one mentioned his primary interest and love for years, which had been *Rosicrucianism*. Not even one mentioned where he had passed through transition, why he had been in San Jose, or his connection with his beloved Order.

The reason for all this: *religious prejudice*. The members of the family took advantage of the situation, and insisted upon exercising their will and their wishes, without respect for the ideals of the departed. If this Frater had had a will, and had named an executor whose moral and legal duty it would be to carry out the wishes of the deceased, he would have had the Rosicrucian ceremony embracing those principles with which he was in accord.

So I say to each of you, if you have not made a will, *prepare to have one made now*, regardless of whether you have considerable properties or none. If you wish a Rosicrucian funeral service, or if you wish *cremation*, and further, if you desire that the ashes of your earthly remains be sent to Rosicrucian Park

and interred in our beautiful grounds here beneath a rosebush or plant or some other symbol of life and growing things, so express it in your will.

The preparation of a will is not a costly thing. Any attorney will help you draw it up for just a few dollars. Or, you may study the *Statute of Wills* in your own state and prepare your own will without consulting an attorney, which will be just as legal if you carefully follow the requirements of law. AMORC can provide you with a general draft if you wish — a form showing how a will should be prepared — by just requesting it and sending 6c in postage for its mailing.

—X.

#### Duality and the Cosmic Scheme

Frequently there is repeated in the monographs, and in these pages, the importance of man understanding the duality of his present form of existence. Duality has even been referred to as a Rosicrucian doctrine or fundamental principle of belief. I want to stress at this time a psychological fact that Rosicrucianism is primarily based upon a monistic conception of the universe; that is, a conception of oneness. You who have studied in the fields of formal philosophy have read of the controversies as to the nature of reality, the mind-body problem, how the mind and body work upon each other and the problem of what constitutes true knowledge and experience. In Rosicrucian philosophy we can bring back all these arguments to the one central principle that there is an underlying single force in the universe.

I would like to have every Rosicrucian visualize that there is a central source from which all things come. Name it whatever you choose; God, Nature, the Absolute, Ultimate or Supreme Being, but from that particular point comes everything that is. Everything that comes from that source is what we term *Nous*. *Nous* is all inclusive in that it constitutes that manifestation of the Creator. It is identical with the cosmic scheme.

I would like to distinguish between God and the cosmic. Some do not and it is not necessary that you do, but I consider God as the prime Mover, as the fundamental Force, as the Creator, and like all other human beings, I personalize that God. With all the

arguments you can give against the personalization of a deity, you yourself are the last person you can convince that God cannot be personalized. Man can only consider a force above him in terms of his own experience. God has put into effect in the Universe certain laws and principles which are operating toward an end that he designed to be accomplished. We cannot view what that end is at the present time. How is He going to bring about that end? He is going to set into force the operation of certain laws that will all work toward that end. It is those laws that, from a technical standpoint, we call cosmic.

The cosmic is the operation of the laws, or we might say it is their existence. How does that cosmic manifest on earth? The trouble with the understanding of Nous is our tendency to limit any definition. We think of a four-letter word and we unconsciously in our mind begin to limit what it can possibly mean. This desk, myself, you, the light in this room, the sound, everything is in Nous. We might say Nous is the creative force of the universe, it is one, it is a single thing manifesting to cause the whole universe to exist. We are only aware of the physical phases of it that our physical perceptive apparatus can perceive. There again from the human standpoint we divide Nous into the two polarities, and there is where we have our law of duality. Remember, the law of duality operates only on a physical plane. It absolutely does not exist outside of the perception of man. It is a man-conceived idea. Nous is one.

To elaborate upon that point, let us first look at it from our viewpoint and then try to separate ourselves from that viewpoint. Here on the earth we divide all the manifestations of Nous into two categories. How do we determine these categories? By what we learn to perceive objectively and what we do not objectively perceive. I have tried for years to think of a good analogy for this fact. The nearest I can arrive to it might be this: You who live in the Middle West or who have traveled from the Middle West know the long freight trains that are drawn across the plains. You see such a train from a distance. What if someone would make a mask for your eyes that made it possible, if you looked at the freight train, to see only one car. Your vision would be so limited that only the width

of one car would pass, and it would work like a moving picture projector in such a way that it would shut off the perception between the cars. Would you ever conceive through this visual perception the idea of a complete train? Regardless of whether that train had five cars or five thousand, all you would perceive would be one car. The only consciousness you would have of the passage of a unit of cars would be your perception of time that took place while this apparatus moved in front of your eyes. What limited what you saw? The physical apparatus which was set up in front of your face limited it. If you threw away that contraption you would see the whole train.

Visualize the wavy line representing Nous and the manifestation of everything in the universe. You will observe that Nous, but instead of just one, you find you have five channels, seeing, hearing, feeling, tasting and smelling. Into those categories fall what you perceive of that Nous. In other words, it is just like the individual cars of a train. You see those vibrations that fit your physical apparatus. If that physical apparatus could be thrown away, all the vibrations of the universe, all that is would be apparent to you. You would understand the whole. If that could be done, would there be a state of duality in the universe? What is duality based upon then? The conception of duality is based upon calling those things physical, material or phenomenal—or whatever term you want to use—that fall within the range or category of our objective senses; but why is a category that falls in that range any different than that which does not? What is the difference between perceiving the one box car of the train due to the limitations of the contraption that would fit over your face and perceiving the whole train? What I am trying to present is the perception that we must realize the whole universe is governed by these cosmic laws. These vibrations of Nous that are put into effect to cause these conditions to come to a definite end are all one and the same thing.

If our consciousness expands to the point where we can take in a broader scope of all that is, we will receive a more complete picture. However, that must be gradual. In fact, it is a part of growth. Whether we grow to the point where we ever know the whole is

not as important at the moment as the fact that we have not grown enough, that we can gain more.—A.

### Some Current Activities

From time to time, through the pages of this Forum, we have the opportunity of informing our members of various activities taking place or being planned. It is quite natural that a considerable part of our time is dedicated to matters pertaining to this country's war effort. With a large number of our members already in military service, and a much larger number engaged directly or indirectly by concerns or organizations having to do with war production, it is natural that we should be vitally interested in the welfare of these individuals who constitute what will be a part of this organization's membership.

We feel that one of our first obligations is to the men in military service. We all are aware that the change from civilian life to one of the branches in military service is a radical change, and it is important that the individual be helped by assisting that individual in maintaining, as much as possible, some of the advantages and privileges of civilian life. Membership in this organization is one of those privileges, and through special articles previously appearing in this Forum and in the "Rosicrucian Digest," which have been mimeographed, we are able to advise our members as soon as they become aware of immediate induction into military service how best we can assist them to maintain their membership. Furthermore, through the kind contributions of many members it has been possible for us to assure members in military service that they need have no fear of their membership privileges being suspended due to inability to meet their dues. Therefore, when members in military service inform us of not being able to contribute their entire dues, we are very liberal with arrangements which make it possible for them to continue their membership without interruption. Naturally, these individuals must sacrifice some of the membership activities due to the restrictions of military life, but the response of hundreds of members for the benefit they find in continuing their membership is most gratifying to us and repays the organization and the assisting members many times for making these arrangements possible.

All members are familiar with the help that is being given to members in countries where remittances are difficult. Through the patron plan, which so many members are supporting each month, we are now in a position to assist these individuals to carry on their affiliation. Some time ago, in fact, one section of one of our allied countries was unable to make any remittances whatsoever, and it has been most satisfying for us recently to be able to inform these members, some of whom have not received monographs for over a year, that they now can resume their affiliation whether or not the making of remittances has been simplified. It is explained to them that this not a charitable act but merely an act upon the part of the organization made possible by the patron contributions of our members in this country with the feeling that should the position be reversed, we know they would do the same.

In these times while mail is irregular, one way in which you and every member of the organization can cooperate with us is by being patient when there are delays in the mail. Mail must take second place to the instruments of war, insofar as the transportation facilities of this country are concerned. Therefore, mail sometimes reaches us as much as a day or two later, or even more, than it formerly did. This adds complications that require that we handle this mail as promptly as possible here and forward proper answers back to the members. But with our many additional problems there are sometimes delays at any point from the time a communication leaves you until one again arrives at your address. We ask your cooperation and consideration in these delays, knowing that some of our time and effort is being devoted to the consideration of others who are also asking for special consideration under these present conditions.

Some members ask what their attitude should be towards extending the organization at this time. Our Extension Department is as active as it ever was. Thousands of people are in a position to avail themselves of the opportunity for self-improvement and, in fact are seeking the inspiration and instruction that membership in this organization will bring them. It is proving to be a firm foundation for those faced by problems and bereavements brought about by the present condi-

tions. Therefore, regardless of how busy you may be, do not forget that it takes only a few minutes to have the proper literature with you and to speak an encouraging word to help someone to benefit from this organization's activities.—A

### True Initiation

Many individuals realize that when a true initiation takes place the initiation is more mental than physical; nevertheless, for most human beings, the physical steps which go with the initiatory process are quite important. They serve to provide the background or to contribute to the environment which is conducive to initiation. If on the occasion of initiation we were all able to enter a great Cathedral or a temple of this organization, we would usually find that there already existed those vibrations which were conducive to the purpose of the initiation ceremony. It would, no doubt, be easier for us to gain the full meaning of initiation under such circumstances. The mistaken idea in the minds of many individuals is that such an environment is absolutely essential to initiation. In other words, it is a human trait to postpone initiation until those times when such an ideal setting will be available. I have heard members of this organization state that they will have their first initiation when the opportunity permits them to visit a city where a temple exists. It can not be denied that all members of this organization should be desirous of participating in a temple initiation, but postponing the experience of initiation until that condition is possible is merely denying themselves a more complete understanding of the principles to which they are applying themselves in the study of the Rosicrucian teachings.

It has been repeated in these pages, and in all Rosicrucian writings, that the intellectual comprehension of the Rosicrucian teachings is possible to anyone who can read the English language intelligently—or any other language in which they are prepared. A high school student, if he applied himself to our lessons, could probably gain a reasonably good intellectual understanding. But the main purpose of the Rosicrucian philosophy is not to present an intellectual comprehension of any subject material. Where it does, in cases

of the instructive nature of certain lectures and in the work of the Rose-Croix University, the purpose is secondary to the real purpose—that of making experience possible upon the part of each individual. You can borrow the intellectual attainments of another—in fact, that is what we are doing, to a certain extent, when we read a textbook or any factual material—but you cannot borrow the emotional experience of another. You may feel glad or sad when someone who is close to you is experiencing the same emotion, but your emotion will not be theirs, regardless of how close the event contributing to this response may be to each of you. In other words, the true deep-seated emotional reactions of each of us are something that is strictly our private property, and we know that it is through the experiencing of the emotional factors involved with every experience that we really make up our own character and contribute to our personality.

What Rosicrucianism as a philosophy is most desirous of doing is bringing about an understanding of life and the Cosmic forces through the personal experiencing of these conditions as related to the individual. Initiation is no more or less than a term given to all of this experience on the part of the individual. Therefore, to experience initiation directly, purpose, sincerity and desire for self-improvement and understanding are primarily the forces that bring about a successful conclusion.

I referred earlier in these comments to the fact that we as individuals excuse the present circumstances as not conducive to initiation. There have been a few individuals who have immediately forsaken their membership due to present world-wide conditions, economic uncertainty, or the imminent possibility of military service. These individuals lacked the very experience to which I have referred. On the other hand, as has been pointed out in various articles and announcements in the "Rosiocrucian Digest," hundreds of our members under various circumstances have maintained their affiliation and viewpoint. A still more outstanding example of this point of view has come to my attention in the case of a man serving in the Army who has affiliated with the organization since being in military service. After the six introductory lessons to the Neophyte Grades he, in due time, re-

ceived the first initiation. The report which he sent on his initiation is to me an outstanding example of success in initiation and in the true experiencing of the ideals for which it stands. His experiences are stated as follows: "Due to conditions beyond my control, I was unable to actually do the initiation but I pictured it like I would like to do it in my imagination. It was very beautiful and as real as if I actually did it. I am out here in the desert some miles from----- We live in pup tents, two to a tent, the only large tent is the kitchen. The nights are blacked out and we are not even allowed to smoke. Showers are something we fondly remember; we are in groups of men at all times and very seldom alone. I read this initiation alone in the evening, just as the sun was going down, coloring the desert with vivid hues of red and blue and white. I couldn't perform the initiation as required, still, I had as inspiring a background as one could ask. When I return to civilization, I am going to go ahead and perform the procedure as outlined in your instructions."

Certainly this should be a lesson for all of us who may be working under conditions ordinarily considered to be not conducive to initiation, yet far better than were the conditions which this Frater faced. I believe that this man has gained a true knowledge of certain fundamental Cosmic laws, and if he will continue this viewpoint he will contribute in many ways to the welfare of humanity all his life. He will not have to wait until military service is complete; he is not the type of individual who waits. He does what is to be done; in other words, he strives to understand and use the forces of his environment rather than permitting himself to function at their mercy.—A

#### Ancient Healing Methods

How old is the Rosicrucian system of healing? The age of a method or process may lend little to its efficaciousness. Whether a method accomplishes what it purports is really the important factor. There are many things of which age is the essence, but most certainly the treatment of disease is not one of them. A remarkable principle of treatment, employing heretofore unknown or untried laws of nature which produce seeming mir-

acles, might be, relatively, an overnight discovery. Certainly, therefore, no intelligent man or woman would banish such a system or refuse to resort to it because it was new or recent.

The fact remains, however, that actually the fundamental principles of Rosicrucian healing—in a broad sense, its technique—are thousands of years old. The method of treatment as presented in these monographs is *an evolved process*, the result of scientific research within the confines of our Order. Though this process is quite old, by no means is it as ancient as the principles which it employs.

These fundamental principles of healing, namely, the drawing to ourselves of the life essence, the divine force of life, or as we say, the positive polarity of *Nous* for the healing of self and others, were in use as far back as the Middle Kingdom of ancient Egypt. The Middle Kingdom, or Feudal Age of Egypt, began about 2000 B. C.

Insofar as the masses of people at that time were concerned, the true knowledge of the workings of nature was disseminated to them as an admixture of religious and magical rites. It suffices to say that knowledge as such could only be taught to a comparative few. That few consisted of those who were prepared for the reception of knowledge, intellectually and by the awakening of self. It was these few thousand who composed the ancient mystery schools. In these mystery schools, healing was a *highly developed art*. Considerable knowledge of the human anatomy, the function of the heart, the nervous system, and the brain, or what is known as physiology, was actually reduced to writing on papyrus scrolls, some of which today are in the possession of museums throughout the world.

The Pharaoh or Egyptian king was traditionally held by his subjects to have great healing powers. It was thought that he derived these from the god Osiris. Osiris was the god representing Ra, the creative force of the universe. Pharaohs or kings were believed to be divinely appointed, and thus, it follows that they were thought to possess divine virtues and powers. The Pharaoh, being mostly busily occupied with matters of state, and frequently participating in wars of conquest or defense, had little time to super-

vise the healing of his peoples. Consequently, such duties were left for his deputies to perform, the high priests, or as they were known, the *Kheri-Hebs*.

The treatments were given stricken people in the magnificent temples which were used periodically as great *clinics*. But first, according to the records left by the Egyptians themselves, a priest must "receive from the god the measure of the divine life-essence without which he could not perform his duties satisfactorily in the temple." Thus these *Kheri-Hebs*, preceding the days when they must treat for disease on behalf of the Pharaoh, would silently at night enter the great temples where statues representing the deities were lined against the massive inscribed walls, in an impressive array. There, in the heavy silence of a desert night, they would go through certain *mystical exercises* and offer certain prayers. Then, with the images representing the great god forces in the universe towering above them, each would turn "his back to the god who straightway began to make magical passes down it from the nape of the neck to the lower vertebrae. By these passes the magical life-essence *sa-ankh* of the god was transferred to the body" of the *Kheri-Heb*. After such a ceremony, the king or the *Kheri-Heb* "can now perform effectively all the ceremonies which are connected with the giving of life," or healing, in other words.

This method of healing or effecting cures was also known as "substitution." In other words, "loaning of the healing forces from his (the god's) soul energy (the *sa*)" to others. The healing power was applied to the body of the patient by "bestowing upon it (by the nape of the neck) its protective fluid at four intervals." To summarize, a method of *revitalizing* themselves was used by the *Kheri-Hebs* and the great teachers of the mystery schools. They understood that this energy of a divine nature, this *sa ankh* or life-essence, which they received, could be applied to the nape of the neck and down the vertebrae of the patient, producing remarkable salutary results. They further understood that they were not really doing the curing, that they were but "substitutes" for this energy which entered their beings and which they transmitted to others.

Now let us presume, if we want, that it was mere superstition and supposition on their part that a life energy which they could draw upon existed in the universe. It must be admitted, however, that their associating of the vertebrae with nerve energy and with the creative forces of life, now scientifically established as fact, was no mere conjecture or coincidence. Further, the similarity of these ancient practices—even though perhaps not as highly developed as our Rosicrucian technique—to our present Rosicrucian method cannot be considered merely a coincidence.

In a future issue of one of our Sixth Degree monographs, we are reproducing an illustration that appears on an ancient Egyptian stele (inscribed stone) which shows the god Amen-Ra applying his hand in passes over the back of a king who kneels before him. In other words, it is an illustration thousands of years old, showing the application of the *life force*, the conveying of the healing energy to the nervous system in the region of the vertebrae. You who are interested in ancient history, and who would like to confirm these historical quotations, can refer to Sir E. A. Wallis Budge's work entitled "From Fetish To God," page 35, and to "The Healing Gods of Ancient Civilization" by Dr. Walter Addison Jayne. These books, we believe, are both to be found in the larger public libraries. Neither is obtainable from the Rosicrucian Supply Bureau.—X

#### Can Civilization Be Destroyed?

A good member from the Atlantic Seaboard of this nation rises to direct a question to this Forum. She asks: "Do you think that unless the peoples of the earth turn to God, learning to know and follow universal Cosmic law as we Rosicrucians know it, the existing form of civilization will vanish?"

This is a question often much considered. There are those who argue that our civilization is too well entrenched in point of time to be obliterated. The time factor, so far as our civilization is concerned, is most inconsequential when compared to the duration of the other great past civilizations. The period of Egypt's great culture began in the so-called feudal age of that land about 2000 B. C., and lasted to approximately 1000 B. C. A thousand years! The Babylonian civilization, in-

cluding the contributing cultures, and reaching a climax with Hammurapi, also lasted approximately one thousand years. The Greek civilization may be said to have really begun with Solon, 594 B. C. It lasted from its greatest glory at the time of Pericles, to the last of the Hellenistic period, about 200 B. C., a total of nearly four hundred years. If we think of the rise of Rome beginning with its complete domination of the Italian peninsula by 275 B. C., and its end in effect about two generations after Theodosius, 475 A. D., the length of that civilization then was about seven hundred years.

Our civilization as we know it, that is, the age of rationalism and the rejuvenation of culture, began about the late 16th Century, during the period of Francis Bacon. Philosophy designates it the beginning of the modern period of thought. Such great thinkers as Descartes, Spinoza, Leibnitz, Locke, and Berkeley, were born and expounded their great concepts nearly all within the same century, and some were even contemporaries. If, then, we consider the beginning of our civilization as occurring after the great so-called dark ages or middle centuries, it is less than 350 years old. The far older civilizations fell, so age, in and by itself, could be no assurance that such a decline and fall could not recur in our times.

As we have often had occasion to say before, civilization is a process of *refinement*. First, a refinement of the external world, a tempering of nature's effects upon us by our learning how to control them. A true civilization, however, is more than just a refinement of environment. It is also a refinement of the nature of man himself. It consists of the awakening of his mental powers, and moreover, developing in him a mastery of his own elemental nature. You most certainly will agree that there is a difference—a vast one—between a civilized man and a man living in civilization. A truly civilized man is one who is cultured and has acquired that refinement of self whereby he conducts himself with due deport in any surroundings, no matter how savage they may be. On the other hand, the most brutal, degenerate, and vulgar people can and do thrive in a civilized environment. It must be apparent that an absolute civilization does not exist until the people of it are

civilized in consciousness, and not merely go through the external forms.

We look about us and we see the grandiose display of a civilized environment. Great edifices and industries, fast transportation and communication, the conquest of disease —these seem the monuments of a civilized people. Concomitantly, however, the people of this same civilization resort to the most savage conduct, and murder each other en masse. "How can civilized people do this?" it is asked. The fact remains that the great masses of people are not civilized. They are but tenants in civilization. Therefore, until the *individual* becomes civilized, not just his environment, we will have recurrences of the slaughter we now are experiencing.

An uncivilized man, in the sense just described, will continue to use a civilized environment, the sciences and the arts, as an instrument to further his avarice and his bestial inclinations. Gangsters and criminals, for example, use and take advantage of the modern weapons and automobiles. An ape will hurl a microscope in a rage just as readily as he would a stone in his natural habitat. Men with strong reasoning powers and a mastery of advanced science have worked as diligently to further a cruel war of aggression as uneducated savages stalking their enemy in a jungle. Education, in a general sense, can give no guarantee of bringing forth a civilized man. Education must include the development of *moral discernment* and the cultivation of the higher emotions if it is to succeed in contributing to true civilization. If it does not, all it produces is a mentally superior animal, more capable, through sharpened wits, of enforcing his brutal desires.

Look about you. How many people are truly civilized or even trying to be? Almost all of them are participants in the outer benefits of civilization which someone else has produced. How many of them are trying to improve themselves beyond a mere training which will further them materially? How many of them are concerned about self, that is, the real part of themselves and their personal conduct, their ethical performance in society? How many are concerned with what effects their acts may have upon their community or the times?

Notwithstanding this rather melancholy presentation, our civilization cannot decline

to the point of those of the past. At the most, it can be retarded or remain comparatively inert in some respects for a time. For the first reason, the minority of truly civilized people, regardless of the multitudes who are not, are far more numerous than they ever were before in history. Further, knowledge is so widely distributed today, that is, its sources, books and manuscripts, and that which awakens the self, such as art, literature, and good music, that it could never be completely stamped out or suppressed.

Even in the dark ages, certain secret sources of knowledge were known to those who aspired to enlightenment. They were, of course, very few and extremely difficult of attainment. Never again could there be such a paucity of existing knowledge. In past times, during the eras of darkness after the fall of civilizations, there were hordes of barbarians who would descend and destroy sources of culture, principally for the lack of appreciation of it. Those hordes do not exist today in the same number or with the same spirit. A people in many sections of the world may often lack inner refinement, but they are experienced enough to know that knowledge makes possible those material advantages and comforts which they crave. Consequently, they would not seek out and destroy all sources of knowledge for the reasons of their own avarice and selfishness. Thus, those who wish knowledge for the purpose of spiritual advancement would still have their sources. Those few individuals in every thousand, then, would *and will* keep civilization from declining to that abasement of the past ages.

As one philosophical writer has put it, there are certain threads of civilization that have been strengthened in each age, regardless of the periodic ravage of civilization. One of these is the realization on the part of the average man that a study of natural phenomena, nature's laws, makes for his greater comfort, whether he himself is a student of them or not. Therefore, the condoning of intellectual breadth by the citizen of each century, though it may not make him as an individual more civilized, prevents man from ever again approving the destruction of the ways and means of learning. However, until man becomes civilized, we must, as humans,

continue to retard by our own conduct that rapid personal evolution to God-like beings of which Rosicrucians know we are capable.

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### God and the Beginning

A Soror of the midwestern section of the United States now asks this Forum a question which is quite definitely of pure *metaphysics*. There can be no doubt that it concerns *a priori* knowledge, and first causes, which are the very content of true metaphysics. Her question is: "What and where was God before the beginning?"

It is quite apparent that this question supposes a *beginning*. We may presume that the beginning to which the Soror has reference is of the entire Cosmos, the whole universe. By universe, we mean not in the astronomical sense, just our solar universe, but all being everywhere, material and immaterial. The conception of a beginning of the universe is desirable to the minds of most men, even though it is not justified by pure reasoning. This is because human experience in the everyday world of reality is continually confronted by what seems a series of beginnings and endings. Very little seems ubiquitous to us.

First, in our personal actions we are *causative*. We start consciously numerous chains of action, as, for example, we will ourselves to do this or that. We establish certain goals or ideals or finalities for our acts and thoughts, and these to us constitute ends. Nature, too, seems causative. As we observe her workings we discover cycles, processes, seeming beginnings and progressive developments that apparently reach a climax or end. Then again the dimensional world, that is, matter with its form, adds to the conception of a beginning and an end. Matter seems to begin where it is perceived, and it appears to end where space begins. Furthermore, a definite change between one form of matter and another establishes the idea of the beginning and the end of their separate qualities, that is, their size, color, etc. Our own existence very realistically seems to have a beginning in birth, and an end in death. From all of this, we are to be excused in transferring the conclusions of our finite consciousness to the universe as a whole, and to sup-

pose that it, too, has a beginning and an ending.

The reason why many of us do not question our presumptions in these matters is because of the confirmation which they receive in the religious literature of all ages. Since almost all of the so-called sacred works, such as the Bible, Koran, Granath, and Avesta, through the mouths of their prophets, proclaim a beginning for the universe, the average man feels duty bound to observe such an idea. He is at least ordinarily disinclined to dispute it.

Most persons who are scientifically inclined, as well as Rosicrucians, know for example that matter is *indestructible*. They understand that the complete disintegration of any object into even impalpable parts has not actually destroyed matter, but reduced it to those elements which the senses can no longer discern. They know, therefore, that where on the one hand they may say that something has come to its end, it is only relatively so. They fully understand that in matter, beginning and ending as terms should apply only to the change which matter undergoes. If, then, the phenomenon of matter is ubiquitous, that is, without a beginning and an ending, certainly the universe as a whole must be eternal and *never had beginning*. In this statement we conflict with religious cosmology and the story of creation. God is held to be the creator of all.

We will not at this time enter into a discussion of whether God is a personalized being, a mind, or a consciousness. If, however, God created all else, then logically God was the *first cause*, and is eternal; that is, He must have always been, for where else could the Divine Being have been? If the Divine Being could come into existence from a substance or power, or Himself have been created, then God would not have been the first cause; in fact, that which brought Him into existence would be. God being eternal, and having no origin, and being the whole of existence, from whence then came the things of His creation? To put it simply, were the heavens with their myriad stars, nebulae and worlds, and all of the phenomena we perceive here on our earth, brought forth from a void, as sacred literature, literally interpreted, would have us believe? God, as a first cause, was a plenum. He was the whole of everything. A void or

a condition of absolute nothing, consequently, could not exist. Furthermore, if a void did persist, by the fact of its persistence it would be *something*, which would mean that God was not all-pervading. There would be God, and there would be this void.

It is deduced, then, that God must have caused all things to come forth by what is termed divine and natural law, *from His own being*. There was nothing else from whence they could come if they had beginning. On the other hand, if all things in substance were created by a God from His own nature, then in fact they were not even created, for they were always of Him. It matters not that men and the earth and other living things for example, as we know through the various sciences, can be proven to have not always existed as they now are. Their essence, the mind, the laws and principles by which they have evolved into their present form, *have never had a beginning*, for that was and is of God. If we contend that matter is not destroyed when its form disappears, then most certainly men and things had no beginning, nor will they have any end *in essence*, regardless of whether they disappear as we now know them.

Something cannot come from nothing, for nothing is a negative illusionary state. Nothing is but our inability to perceive something. Nothing is not an anterior state; it is posterior. In other words, there cannot be a nothing until there is first a *something*. It is a corollary that the universe could not have had a beginning from nothing. Every effect is of its cause or causes. If God was the first and moving cause, and there was nothing to act upon His nature or for Him to act upon, then the universe is but the infinite eternal motion of God's own nature. It can never have an end for the same reason as it had no beginning.

Let us realize that there are only *positive things* in the universe. End, space, darkness, etc. are only relative. We use the term *negative* in science, philosophy, and *Rosicrucianism* to indicate a comparative deficiency or lack in something, in comparison to a more positive condition. We as Rosicrucians often state in our teachings that a negative state is one of *reception*, that is, one which is ready to receive more of that which is positive. Since the universe as a whole is *being*, it is

all that which *is*; everything, therefore, has some degree of positiveness. This is so even when to our limited consciousness something seems to have vanished. Let us remember that the positive things of the universe are not those which change, like snow melting and coal being reduced to ash. Such are mere changes. Underlying those changeable forms, inherent in them, is the true *positive nature* of the universe, and that never diminishes and never has an end.—X

### Another Forum Experiment

We are most gratified by the encouraging response to our introduction of the new Forum feature, "Special Experiments," which we hope to have continue. It seems from the correspondence received that many members had formerly experienced the phenomenon explained in the experiment, but were at a loss to understand its functioning and meaning. Several who had never had the experience, tried the experiment and with success.

The results of these experiments, of course, were known to several of the officers of the staff, before they were brought to the attention of this Forum. However, after you have tried them, and if the greater number of you have success with them, they will then later be released in the monographs at an appropriate point in the degrees for all future members. So actually you members of this Forum are participating in research for the Order when you *faithfully* and *conscientiously* perform these experiments. We, therefore, earnestly request you to inform us of your results. Try each experiment not just once, but twice, with an interim of three or four days between, and then send us your frank report.

Now the experiment you are to perform this time is an *elaboration* upon one in the monographs. But it is very, very different in many respects. There has been and there still is a considerable controversy with regard to whether there is a real distinction between *mind* and *brain*. There are some psychologists and physiologists who contend that brain and mind are organically one, but that they are dual in function. There are other specialists and schools of thought, prominent among them being the Rosicrucians, who affirm that they are separate. The Rosicrucians say that the brain is not the seat of mind;

that mind, as the infinite intelligence working through man, is situated in every cell of his being. They point out that cortical and cerebral operations, removing nearly all of the brain, have not diminished those functions attributed solely to mind, as distinguished from brain.

Notwithstanding, the Rosicrucians do not attempt to detract from the importance of the brain as an organ, and they affirm that there is a tremendous *interrelationship* between brain and mind. Each, in other words, having its vital sphere, but being integrated for certain functions. There is no doubt about it that a white horse, for analogy, is separate from a black horse, and yet they, as a team, may accomplish a work of which neither of them is capable separately. Therefore, though the success and prominence of people in the world, and their ability to master their environment, does not entirely depend upon brain, nevertheless—its development—the extent of the neurons in its various areas—does play a prominent part. This fact must be taken into consideration in assisting individuals to find their place in life.

People cannot be collectively treated as equals, physically and mentally. To do so is to display an injustice toward some. To quote Dr. R. J. Berry, renowned Professor of Anatomy and Histology: "The importance of all of this is that we are now beginning to know, and to be able to prove, that there are a number of underdeveloped human individuals who do not possess a number of fully developed cortical neurons (brain nerve cells). Yet we go on expecting these unfortunate people to react to their environment in a normal manner and delude ourselves that psychoanalysis can replace nature. Just as bricks cannot be made without straw, neither can a brain deficient in cortical neurons give a normal reaction to the environment, nor can suggestion take the place of neurons."

For further example, we as Rosicrucians say that *memory* is more than impulses which are registered in a certain area of the brain. We refer to the storehouse of memory in the subjective *mind*, in which there are deposited experiences which the soul inherits. In other words, mind has its memory, the experiences of which are released into the objective consciousness of our brain at times. Even certain very orthodox materialists confirm this

without intending to do so, by a substitution of different phrases and terms. They contend that the neuron has memories which it inherits at birth, as a factor of heredity. Our newly acquired experiences react with this memory in the storehouses of these neurons, and they motivate us into certain courses of action, which, without them, we might never experience.

The cortical areas of the brain are virtual matrixes; great masses, in other words, of these neurons. In man all of the cortical areas of the lower animals are retained. In other words, man has all of the areas which any animal has, but they are separated by still more areas of cortex. These additional ones are termed *association areas*. In these association areas occur many of those mental phenomena, such as judgment, ideation, that is, the forming of ideas, reason, intellect, etc. It is these mental functions which alter the action of the human from generic to individualistic. In other words, it is these higher mental processes that make it possible for us to act as individuals and not display the conduct of a herd or flock.

The capabilities of the human will differ according to the number and mode of connection of fully developed neurons within these association areas. It is estimated that man has three times as many cortical neurons (brain nerve cells) as any other animal. Now, as said, though all humans do not alike have the same number of neurons, and thus some will have greater capabilities than others, the more fully developed and stimulated are those we do have, the greater the possibilities of getting the utmost from the powers we have. For an analogy, a hatchet is not as effectual a tool as an axe, but the diligent use of a hatchet may accomplish much more than the perfunctory use of an axe. It is just another example of the old tale of the hare and the tortoise. So it behooves us to accelerate, to quicken, if you will, these cortical neurons, and that is the purpose of this experiment.

The association areas of the brain are surrounded by still other areas, which are like small islands in the brain. These association areas consist of five layers, each with the same types of granular and pyramidal neurons, which may be found in other neuronic tissue in the body. The small islands to which we referred are the *sensory areas*, or recep-

toral areas. They receive the impulses of the sense organs. Thus, for example, there are the visuo-sensory area and the audio-sensory area. Around these sensory areas are the *psychic* areas. This term, *psychic*, is not used in the spiritual sense, but rather to distinguish the functions of these areas from other more purely physiological ones. The impulses as from sight, for example, received in the visuo-sensory area, that branch which controls the visual sensations, are transferred to the psychic areas where they are classified. Then after they are classified in a manner not thoroughly understood as yet—they are synthesized, integrated, or, in other words, united in the *association areas* to compose the higher processes of thought.

Now, let us simplify this rather technical explanation:

1st—The *sense organs* which receive the impulses.

2nd—The *sensory area* in the brain to which the impulses are directly conveyed.

3rd—The *psychic area*, so-called, where the impressions are classified.

4th—The *association areas* where the impressions are united to compose ideas and objects of knowledge.

These association areas are not completely localized so as to have absolutely no connection with each other, but in a general sense they may be said to be local.

Often what amounts to genius in an individual is due to the special development of the neurons in a particular association area. In other words, in the construction and configurations of the brain, one area in an individual may become more sensitive or highly organized. It has a greater number of developed neurons than another. Consequently, the uniting of impressions by that area will be accomplished more readily, and produce greater results than the same area in another individual. Years ago it was believed that individuals who displayed a genius in mathematics or language, for example, had generally such a high degree of intelligence that they could be masterful in anything to which they would apply that intelligence. In other words, as one physiologist has said, it was thought: "If a man could walk fifty miles to the north, he could walk as far to the south." However, in almost all instances it is now recognized that genius is

limited to the particular responsive association area. It has been my experience and great honor to know one man who was an apparent exception to this conclusion. This individual, when focusing his full intellect upon a problem, regardless of how remote it may have been from his former considerations, would achieve results amounting to genius in almost all of his attempts. This man was the late Imperator, Dr. H. Spencer Lewis.

How many of these association areas are there? Some authorities contend there are four. The consensus of opinion is that there are three, namely, the frontal, or *anterior*, the occipital or *posterior*, and the medial. The *posterior area* is in the occipital region. Put your hand behind your head, feel the hollow in your neck. The top of that hollow, at the very base of your skull or brain is this *posterior* association area. It is concerned particularly with the organization of the experiences which are formed from the visual and auditory sensations you have. It is especially concerned also with the *development of talents*, such as drawing, music, singing, and so on.

The *anterior* or frontal association area is just behind your forehead, and extending backward about two inches across the top of your cranium. To put it more simply, consider an area from just above the middle of each eye, up and receding as described. This area being in closer connection with the body sense area, that is, with that area where the sensations of your body are recorded, it is especially concerned with the organization of experiences based upon internal sensations. These internal sensations are your bodily *appetites and desires*.

Now, the experiment which you are to conduct is to stimulate and depress these association areas. In other words, first you are to stimulate the functioning of the neurons in one of these association areas. You may have some talent, such as singing, being able to draw or paint, the playing of an instrument, and then again you may only have a love of these. You will, however, try to quicken such capabilities as you have, or at least arouse them, by this experiment. To do this, you will apply the *positive polarity* of the *Nous energy*, that flows down the radial nerves of your right arm, and which radiates from the thumb and first two fingers of the right hand.

Let us suppose you have the talent to draw or paint, or at least a very strong desire to do so. Some evening when you can have quiet, place a drawing paper or sketch pad, or canvas and paints, whatever you use or wish to use, in or near your sanctum, so long as they are accessible. You may prepare your sanctum in the usual manner, with the candles and the incense burning, or use whatever accessories are customary for your sanctum period. Next, step to a window or door and take several long, deep inhalations of air, and then slowly exhale after each. Then return to your sanctum and seat yourself comfortably. Close your eyes, if you wish, and take another long, deep breath and *hold it* just as long as convenient. While doing this, place the thumb and first two fingers of your right hand firmly up in the hollow of the back of your neck, against the base of the skull, which, as we have said, is the occipital region, the *posterior association area*. Slowly exhale, as you continue to press your fingers of your right hand against the neck and skull. Your pressure must be firm but not painful. Repeat this three times, that is, the inhalation and exhalation of the breath, while holding your fingers constantly in the position described. When you have finished, remain seated for a minute. Do not move about. You will first experience a coolness about your head, accompanied by a mental clarity. You will seem to be very much mentally alert, even if you were formerly tired or drowsy.

Now, try to exercise your talent, draw or paint a definite object which you had in mind, or try, if you are musically inclined, to play an ordinarily difficult number or composition. If you are inclined toward poetry or prose, start writing immediately after the exercise. You should first have in mind, before you even begin the exercise, what you wish to write about.

And now for the other exercise. Let us presume that you have a certain bodily appetite or desire, which you wish to control and which ordinarily you struggle with from time to time. When you feel this temptation coming on do not just try to will yourself to oppose it or to control it. Go some place where you can be alone for a few minutes, if your sanctum is not convenient. Again take fresh air into your lungs—inhale and exhale several times, then be seated. Place the thumb

and first two fingers of the *left hand* against the center of your forehead. It is from the radial nerves of these *left fingers* that the *negative energy* from the sympathetic nervous system radiates. The tips of these left fingers should be pressed about an inch above the root of the nose, just above an imaginary line drawn between the two eyes. While the tips of the left fingers are held thus, exhale. *Empty your lungs* of air, that is, as much as possible, and keep them that way as long as you can before breathing again. This is the reverse process of the former exercise. The negative vibrations of the energy of the sympathetic nervous system, especially after you have dispelled the air from your lungs, will depress the activity of the neurons in the anterior association area, which have to do with experiences related to the appetites and bodily desires. You will find after three or four minutes of this exercise that you have gained control of yourself.

Now try these two exercises and let us have your report.—X

### The Problems of Life

And now let us spend a few minutes in discussing the daily material problems of the average member of society. We need not be reminded that such problems are ever present and uppermost in one's consciousness. This is particularly true during these days of world strife and intrigue.

The point we wish to comment upon this morning is the extent to which we should permit these problems to enslave us mentally. We must admit that we are frequently face to face with a problem which, at the moment, seems insurmountable. Often the task appears of such dimension that we are awed by its possibilities. We can think of nothing but the direst consequences, the greatest of grief, resulting from it. Yet there is hardly one who has not come to realize that the greatest harm from such a problem was the loss of sleep and mental worry which was experienced during the time.

Perhaps the only problem that has the least bit of permanency is that of chronic illness which brings with it constant physical pain. Even this, however, is transitory in that there is progression and retrogression. Either the

condition gets considerably worse or definitely better.

Now this is true of all material problems, and is a fundamental law in the material world; that is, nothing material is fixed, but all is under constant change. Hence, we say in our monographs that "matter is unreal." This statement applies equally to material problems. They are unreal in that they have no permanent existence.

We are all familiar with the old proverb, "Time heals all wounds." This simply means that with the passing of time, conditions so change and adjust themselves, that troubles and difficulties of the past are forgotten and no longer interfere with our material activities, physical or mental.

We have often said, "Man is master of his own destiny, he brings into his life by his own actions all that is good for him or all that causes him worry and grief with the natural exception of illness and transition of a loved one."

Let us look at a very common and natural experience in the life of an average person. We will say that this man, in our hypothetical case, has a fair position which pays him a moderate salary. At the time his expenses are such as to require him to budget his income carefully in order to enjoy a few material pleasures for himself and family and at the same time save a small sum toward unexpected expenses and increases in the cost of living. He is getting along quite well under his present arrangement and so is quite happy. Then he gets the idea that he would like to have a new car. Perhaps his family fosters this idea. He then contacts several of the automobile agencies in his city, and after demonstrating several makes of cars, he comes to the realization that actually he cannot afford a new automobile; but by this time several high pressure salesmen start to work on him, and the first thing he knows, he has withdrawn his savings and used them as a down payment on the new automobile. He, of course, has also signed a contract to pay a certain sum of money per month, which he cannot afford, for the remainder due on the car.

He and his family are very happy with the new automobile; for now they can take short trips and rides on weekends and get out into the open country once in a while and even

take longer trips during the vacation period. But our Mr. Citizen now finds that his living expenses have definitely increased and he can no longer save a small amount of his salary each month for emergencies. This is all used up in operating the car. He begins to worry about this and bemoans his misfortune. He loses much sleep thinking about his problem and his inability to improve the condition in which he finds himself.

Being an average person, he will not admit that the trouble is of his own making, but lays the blame on fate or some other ethereal cause which has no foundation in fact. Worry and mental anguish dog his footsteps. He gets deeper and deeper in debt; his health is jeopardized, and his work suffers. Still he is unable to better the situation; mainly because his worry has no law and order or system or plan to it. He simply lies awake at night thinking about his debts and wishing he had the money to pay his bills. He fails to form a plan whereby he can adjust his affairs and place them on a sound foundation. Then too, he has raised his standard of living far beyond the power of his income, and it is difficult to go back. One always finds it difficult to start over again.

We could go on and on leading our unfortunate victim of circumstances deeper and deeper into life's sordid details, but this is sufficient to illustrate the point that man by his actions does create his misfortunes to a very large degree. The one consolation, the bright spark in life, however, is the knowledge that even these self-made worries, this hand-picked grief, is transitory, evanescent and will change with the changing tide of life. We know, too, that with a little thought and intelligent planning we can quicken the action bringing about the change which will better our position and eliminate our material troubles and worries. Thus we can see that constant worry and mental anguish are not the answer to a problem but rather enhance our suffering. Why do we suffer during trials and tribulations? Is it not because of fear, fear of the final outcome, or shall we say of the future? Obviously it must be fear and lack of confidence to face the future problems life holds in store for us.

Rosicrucianism helps us to avoid the grip of fear and weakness. It teaches us to analyze the past, comparing it with the present,

thus giving us an understanding of what to expect in the future. With this ability to understand, we eliminate fear and worry and face the future with vigor and vitality, making the most of our daily opportunities and present activities. Rosicrucianism with its many ramifications and supplementary interests prepares us to know and understand the pitfalls and problems of life. We no longer have to go blindly along life's path learning our lessons through trial and error. Our insight into the ways of humanity gives us advance knowledge of the outcome of an act or activity. Then, too, the very knowledge that nothing material is permanent, that all worldly things are transitory, helps us to plan ahead and prepare in advance our life's ambition.

With our knowledge and understanding of what life is and why we are here, everyone should be able to sit down and plan a program that will lead to the ultimate success of his goal in this present incarnation. The difficulty with many, however, is that they have no conception of what they hope to attain in life. Naturally, with no particular desire or ambition, it is impossible to outline a plan of action. The first thing one should do, therefore, to break the bonds of mental worry is to look ahead and determine what one expects to get from life and then, once setting a goal, lay plans which will ultimately lead to success.

By so planning one reaches out beyond the present obstacles and inconveniences to daily life. The shining ray of hope far ahead keeps afame the spark of ambition and desire within the being. Mentally we are lifted high above the daily pitfalls and take hurdles and obstacles in our stride as it were. The reason? We are so busy with the business of attaining the success of our ambitions that we have no time to become involved in the worries and cares of the day. We will so plan our material affairs that the problems will be cared for practically without effort on our part. Once we can eliminate worry and mental stress, we can turn our energy to logical, intelligent plans of action.

### Our Belief In God

We have before us today a question of such a nature as to tax the thought of the most profound philosopher, yet one that may be answered quite easily by the more simple

folk. This question is submitted by a Frater of the Neophyte grades, and perhaps was not intended for this Forum session but rather intended for the Department of Instruction. The Frater asks how a Rosicrucian would answer the question, "Why do you believe in the existence of God?" Someone of his acquaintance, perhaps a close friend, asked him this question and he was unable to give an intelligent answer. We are not surprised because it is, as we have suggested, a most profound subject. A great many volumes have been written in the past to prove the existence of God. The greatest philosophical minds the world has known have prepared hundreds of treatises and discourses, even psalms and hymns to God, setting forth belief in the Deity and showing the hand of God in the wonderful functions of the Universe.

The origin of the belief in God is not important to our discussion this evening for we have talked of these matters many times before. In fact just within the last few days such was the topic of a most scholarly message that will no doubt appear in our current Forum publication.

Let us briefly comment upon the part of our Frater's question that asks how would a Rosicrucian answer the query, "Why do you believe in the existence of God?" The difficulty we immediately face is the fact that Rosicrucians are not confined to any one race or nationality or religion. Our Jewish members will answer this question differently from our Christian students. Mohammedan Rosicrucians will have a different interpretation than will our Buddhists, for example. Seldom do we find two Christians with identical beliefs as to the existence of God, fundamentally, perhaps, but not specifically.

This religious difference in the people of the world has, as we all know, been the cause of much strife, intrigue, and widespread conflict. The crusades into the Holy Land are typical of what we mean. In the majority of these, the invaders from the occidental world hardly knew what they were fighting for. History shows that most were of a wild barbaric nature, for culture and knowledge had not yet filtered into the Europe of the Middle Ages but in fact, was brought back by some of the victors as spoils of war. Remember that the East and so-called Near East were

vast civilizations with highly evolved educational and cultural systems long before England and Europe enjoyed these progressive advantages. This digression from our main theme is to point out how ridiculous religious prejudices and intolerance have been in the past and can be even today.

Where God is concerned Rosicrucianism takes an extremely broad and tolerant viewpoint. There is no such thing as a Rosicrucian God or a specific God for Rosicrucians and yet the belief in God is a requirement of membership in the Order. Every member should be well versed in the Rosicrucian definition of God. We say the God of our hearts, the God we understand and can feel close to when we seek understanding and comfort. As we grow in mundane knowledge and through it evolve in soul or spirit attunement, we frequently change our interpretation of God. The closer we are to our God the better we know him and, naturally, the more intelligent will be our answer to the question, "Why do you believe in the existence of God?"

This, we can see means that the answer to the question given by a member of the Order in the higher degrees will be quite different from that of a Neophyte. Yet these two Rosicrucians may be members of the same religion, perhaps even the same church. We do not mean to imply that through the Rosicrucian teachings we necessarily change our understanding of God or change our belief in God, but rather our understanding is strengthened, for we are able to truly know God, and not have just a blind faith in God's existence because it is the popular belief of the day or has been handed down to us by our fathers and forefathers.

It is difficult to say we know a thing to be true or not to be true without some degree of first-hand experience with it. If we have never seen an automobile, it is difficult to conceive it through another's description, and especially would it be hard to answer the question, "Why do you believe that an automobile exists?" If we had not had the experience of seeing, feeling, and riding in an automobile, our answer would be particularly vague, based entirely upon our faith in the individual who gave us our information. In other words, our answer would be, "I believe in the existence of an automobile because my

neighbor tells me such exists, and he says he has seen one, and furthermore, others believe it exists; therefore, it must be so."

With the average person, the existence of God is quite the same. God is something that is accepted without question. It is beyond the mortal mind to comprehend. It is an immaterial thing without material comparison. We can only know God second hand, that is to say by his works. The same is true of manifestations in nature. Let us look at the phenomena of electricity for a moment. Can we ever know electricity itself, or is it not only its secondary effects that we know? We cannot see electricity, and actually we cannot even feel it. What we see, feel, hear, or smell in electricity are manifestations of it only. In the law and order of the universe, we see the manifestation of God. We come to know God through his works; materially, this is as close to God as we can come. Immaterially, however, we have a different measuring stick. It is not important that each have the same conception of what God is in order to know him. There may be as many conceptions as there are persons in the world, yet each may be equally close to knowledge of God's existence. The conception of one will be far more satisfactory to him than could possibly be the conception of another. The immaterial measuring stick lies within the psychic and emotional selves. Thus the inner development and evolution that comes with communion and attunement enhances the extent of our real knowledge of the existence of God.

One might say, "I know that God exists by the sense of satisfaction and emotional pleasure I derive from prayer and inner contemplation. I sense and understand God in a manner that defies word description. Because of this understanding, I believe in the existence of God." Another might say, "I believe God exists because of the law and order of material manifestations seen throughout the universe. For example, when I plant a kernel of corn, I can be assured that corn will grow and not oats, wheat, or string beans. Without law and order, I cannot be sure of anything. Surely such a system must be the workings of the hand of God, for man with all his advancement could not do it. Once you can feel and sense the closeness of God, an explanation of why you believe in his existence becomes easy for you.

During a discussion in one of our first Forum meetings, our late Imperator, Dr. H. Spencer Lewis, stated, "The God that recreates himself and makes himself revealed to you in your inner self is the only God that you can know. He is the God of your heart as well as the God of the Universe. If you attempt to adopt a God of another's understanding, he is going to be more difficult for you to understand than the God that lives and throbs and moves and has his being in your own consciousness." This—the God of your heart—is the "supreme creator, the God of all Gods, the great architect, the Divine Father of all creators, the creator of the uncreated, and the founder of the Universe, omnipotent, omnipresent, and the sole ever-living God."

#### Werewolf—A Weird Superstition

A soror in distant New Zealand addresses this Forum, I believe for the first time. She says: "I have recently read the book 'White Magic.' Please would you tell me if there is a Rosicrucian explanation for one becoming a poltergeist (noisy ghost). In this same book, mention is made of devil worship in London at the present time. I am particularly interested in what this book says about werewolves. I have understood that such beings were imaginary."

Books about the phenomena of magic, superstition, and abnormal practices are always highly entertaining, in a gruesome sort of a way. They lend a fascination which we cannot resist; instinctively, perhaps, because they afford the thrill of danger with an accompanying realization that we are secure. It is, perhaps, for the same reason that we derive pleasure from seeing a human fly, so-called, climb up the side of a tall building, or a man make a tremendously high dive into a very small and shallow pool of water. It is the excitement aroused which gratifies us.

Unfortunately most such books cater just to the thrill and add little or nothing as a philosophical, mystical, or scientific explanation of the phenomena. Consequently there is always doubt left in the mind of the reader as to whether such phenomena are in accord with natural law, some sort of supernaturalism, or the result of ignorance and fear. I have known persons who readily laughed at

first at the mention of certain superstitious phenomena, that is, when such were related in a general manner to them. In other words, their credulity was not attacked, but when the details were fantastically and dramatically told them they became confused and inclined to believe that such might be fact after all. Furthermore, seeds of fear had been implanted in their consciousness. Consequently, when such tales or purported experiences are related to you, if you are sufficiently interested in listening to or reading their hair-raising details, persist then in your interest, to the extent of getting the psychological or scientific explanation as well. Do not give yourself over to the acceptance of results of human conduct until you exhaust every means to know their cause.

I have not read the book to which the soror refers, but obviously it must have been principally devoted to relating causes and experiences, but affording very little explanation about them, or she would not have addressed our Forum. Since she is particularly interested in the details about *werewolves*, it is this which we shall consider.

A werewolf, it is believed, is a human who has the power to transform himself into the form of a wolf. Sometimes this transformation is permanent until liberated by certain means, or it may be for a short time periodically. The technical name for this purported practice of transformation into a wolf is known as *lycanthropy*. The word is derived from two Greek words meaning "*wolf-man*." The English word, *werewolf*, means "*man-wolf*."

The superstition is world-wide. In fact, in every age in tales and legends, many recorded as historical and legal fact, there are related incidents of these transformations, with all of their various sordid details. The superstition existed among very primitive and ignorant peoples, as it still does, and also among classes of the educated as well. It was known to the ancient Greeks. Aesop, for one, made mention of it in his famous fables. The Romans also knew of *lycanthropy*. In a translation of literature of the period, we read that those who resorted to this weird practice of changing their forms were called *versipelles*, or literally "turn-skins."

In Italy, among illiterate and very superstitious peasants, the belief in *werewolves*

still prevails. It is believed that a man so unfortunate as to be born on Christmas night shall eventually run on all fours, grow long claws, and that his body will be covered by the hair of the wolf, and that eventually he will resort to *necrophagy* (corpse eating). In Portugal and the Azores, a belief exists that a seventh son, where there were no girls, will belong to the devil, and will become a *werewolf*.

Volumes could be written on the cases reported. Many persons were executed as *werewolves* in the middle centuries, upon the accusations of others. Time after time it was alleged that certain individuals were attacked by wolves in the forests, which undoubtedly was true, since wolves were common in such districts. It is also related, for an example, that the person defended himself by inflicting a knife wound in the neck of the animal, and that the wolf fled. Upon his returning to his home, the individual would come across a stranger—or perhaps a member of his own family—nursing a similar wound in the same region of the neck. It was assumed, or it was often claimed, that the wounded person admitted that he was the *werewolf* released by the stabbing of the wolf.

The belief generally prevailed that a human was released from the state of *lycanthropy*, if another would inflict a wound upon the body of the wolf, of which he was possessed. Likewise, if the discarded wolf skin, which was shed when the human assumed his regular form, could be found and burned, he might suffer tremendous pain for the duration of the burning, but would be permanently freed from the demoniacal transformation. In this, we see an example of homeopathic or *sympathetic magic*. It was thought that an intangible relationship existed between such a wolf skin and the human form, and the burning would consequently cause pain to the mortal by means of this bond.

Children were often found in the forests partly devoured, since in past centuries the small villages and towns frequently bordered upon vast primeval forests. Such bodies were often declared to have been attacked and partly eaten by *werewolves*. In fact, individuals would testify that, in passing, they had frightened off beings of half human and half wolf form, whom they saw devouring the child.

It is a sad commentary upon religion that it gave lycanthropy official recognition, not as a superstition, but as an *actual phenomenon*. Theology accepted lycanthropy as a branch of sorcery during the 16th and 17th centuries. It affirmed that humans, by satanic means, could be actually transformed into various noxious animals, inimical to the interests of others, the commonest form of such transformation being a wolf. Many theologians wrote lengthy epistles telling of the demoniacal way in which the feared transformation occurred. In particular, is the writing by the cleric, J. Bodin, entitled "*De Magorum Demonomania*," in Frankfort, in 1603. So well established by the theologians was lycanthropy as an actual evil phenomenon, that numerous cases of it were tried in the ecclesiastical courts in all seriousness. One Henri Boguet, in 1601, was the grand judge of the ecclesiastic court of St. Claude. So many were the cases of this nature which he tried, that he drew up a code of law that lycanthropes (werewolves) should, as a penalty, be strangled and burned.

The beginning of the 17th Century was marked by an epidemic of lycanthropy. Hundreds and hundreds of cases were reported. At first blush, it may seem amazing that a good number of these cases actually confessed to being werewolves, and committing such crimes as were attributed to such imagined demoniacal beings. For example, in 1603, a boy of fourteen, Jean Grenier, confessed that he was a werewolf. His confession stated that he had eaten children and had attempted to devour members of his own family. In the record of the trial, it was reported that he ran on all fours, and ate food in the disgusting manner of a beast. Notwithstanding the times, he was finally believed to be insane and committed to an institution instead of being executed. To show the low ebb which society had reached at the time, some writers, prominent in the period, were so credulous as to profess that they had actually seen men change into wolves. One Petrus Marmorius, in his opus "*De Sortitegus*," describes such a purported experience of his own.

Since lycanthropy has no existential basis, what accounts for its widespread and persistent belief? It perhaps arises out of one of the oldest superstitions, *metamorphosis*, the

change of humans and animals into other forms, even into inanimate things. This in turn is undoubtedly founded upon the most primitive of all religious conceptions, namely, *animism*. It is the assumption that all things, even the inanimate, possess a spirit that is a kind of soul, that consequently all things can and do, according to this conception, display virtues or a malevolent power. Thus a stone may be good and a friend, and, on the other hand, a tree trunk might be a demon. Therefore, it was only one step further to believe that by malediction these entities could transform themselves, take on other forms to further their nefarious plans.

Since, of course, as everyone knows who has pets, the higher animals do display certain mental and physical traits similar to humans, it was not much tax upon the human imagination at times to see a relation between them and people. In fact, even today we caricature the habits and conduct of people by animals. Someone is said to be piggish, or as dull as an ox, strong as a bull, sly as a fox, etc. Furthermore, shaman and high priests of primitive religions took advantage of these credulities upon the part of their followers, to simulate having such powers. By the clever ruse of covering themselves with the skins of animals, they dramatically effected such transformations.

This alone, however, does not account for those numerous incidents where atrocities were committed by persons who *confessed* to being werewolves periodically. It is obviously one thing to believe that such a phenomenon exists and that others possess a power of metamorphosis, and still another to sincerely believe that you possess it and that, in fact, you are exerting it. These latter persons had a form of madness, whereby the individual imagined himself a wolf. This madness was common in antiquity and in the Middle Ages. Herodotus, ancient Greek historian, recognized it as *mental aberration*. Pliny, in his writings, was equally critical of the belief in lycanthropy.

Even during the intellectual night of the Middle Ages, certain physicians and others were of the opinion that it was a form of insanity. Nevertheless, they believed that the insanity was due to an intrusion of the individual by demoniacal spirits. In other words, that he was possessed by an evil power or

force. This attitude reflected the general opinion of the times in regard to the nature of insanity. Modern alienists and psychiatrists are generally of the opinion that lycanthropy is a disease endemic to a people. Simply put, that among certain peoples, their social order becomes so low that there results such a degradation of character that the individual imagines himself a beast. Thereafter he acts and resorts to that kind of conduct, mimicking some animal.

However, we can, I believe, go further than that in our explanation. Mental aberration, that is, certain types of mental diseases, cause the individual to become easily possessed of an idea, which obsession dominates all of his acts and thoughts. If he is religiously inclined, prominent religious characters or incidents in religious history or tradition may become such a strong suggestion that he conceives himself participating in the incident as though he were one of the characters. If he has been inclined toward a prevailing superstition, the elements of it become a fixation in his mind. A great number of insane persons, those confined in mental institutions today, have religious complexes. This, of course, is no reflection upon religion. It does mean that mentally weak persons, that is, deranged, who were of a very religious nature, became obsessed with the elements of their beliefs and distorted such beliefs. I have known of women (and it is a rather common experience, though none-the-less pathetic), who thought they were to become a madonna, the mother of a new messiah or saviour.

Since the superstition of lycanthropy had such a hold upon the poor, half-starved peasants of the Middle Ages, it is quite understandable how this easily influenced insane people of the period to believe that they actually were werewolves.

Those of you who wish to exhaust the content of this subject in an intelligent and studious way should consult such works as "Phantoms of the Living," by F. Podmore; "Wildmen and Beast Children," by E. P. Tylor; and Frazer's "Totemism and Exogamy." These are rather technical works and cannot be obtained easily, though one or more may be available in the large public libraries.

I repeat, that the purpose of discussing this subject in our Forum is to further one of the principles of Rosicrucianism, namely, *to expunge superstition.—X*

#### Sharing Your Joys and Sufferings

A Frater in the Neophyte Grades has questioned the third step of the experiment given in the first monograph of the second degree where it refers to the necessary steps to take in attempting to revise one's thinking for the elimination of emphasis upon the personal ego. It is customary for a great deal of our thinking to be individualistic. Even without selfish motives it is, nevertheless, quite customary, and, in fact, frequently necessary for us to devote a considerable amount of time and thought to ourselves and thereby be able to best fit ourselves into our environment and the scheme of the Universe of which we are a part. This necessity makes it doubly hard for us to use our will power to direct our attention and thought toward the accomplishment of lessening our attention and particularly our speech to the personal "I." In other words, trying to consider ourselves as a part of the whole is in direct opposition to the demands of our daily lives, particularly from an economic and social standpoint of considering ourselves as an individual segment of society.

It is mentioned in the particular experiment relating to this subject, that we should keep in mind constantly that our sufferings and joys are shared by many—shared by those who are attuned with us; that we are not alone, separate and completely distinct from all others, but we are really a soul—a soul which is also a part of all other souls and we are attuned with mind which is our mind and which is a part of the mind of the Creator. It is in this way that the action of one of us affects the action of all. This does not mean that we physically share the actual pain or suffering of other individuals who may be in such a state, but every sincere and aspiring student of true Rosicrucianism cannot help but reach those points or times when he feels, for no apparent reason, the emotions accompanying sorrow and disappointment. In a world of suffering we must frequently turn our attention from ourselves as individuals to realizing the total feelings and emotions of

all living beings. Just as a few drops of ink will change the color of a quantity of water much greater, so will the inharmonious thoughts and purposes of a few interfere with the progress of all. Today, when part of the world's population is intent upon destruction and aggression, we feel the responsibility of our fellow men and realize that part of our own sufferings, disappointments, and difficulties are particularly due to this intention and purpose upon the part of a few. How can we counteract this? By devoting ourselves as much as possible to constructive thought; by, regardless of what may be the demand of our need of the time, holding constructive thoughts of love, peace, and tolerance for all humanity. Many who are working against us are doing it because they have never known anything else. They have been trained with this in mind, and we in turn are responsible to resist their efforts physically and mentally.

In order to preserve these very ideals to which we aspire, our first efforts must be in the physical. We must maintain the institutions and our own physical lives to enable us to carry out the very ideals to which we subscribe. But at the same time we must remember that our responsibility does not end there, that it is only a beginning of which, as in many phases of life, the physical step is only a foundation or beginning for the real purpose and understanding. Food is a necessity to the body; it is likewise a fundamental necessity to the soul in that unless our bodies are properly nourished and maintained, we will not be able to provide a suitable vehicle for the expression of the soul. At a time when we must resist negative forces we must physically be prepared to do this, at the same time realizing that we are not striving really to maintain physical institutions but to provide those institutions as vehicles for the ideals which we have.

It is too easy for us to say, "What can I do?". We should not belittle what each of us can do because the future of civilization depends upon what we do now. Just as the world today is governed by the forces of aggression which are out in front, so the world of tomorrow can be governed by the ideals of right living if we hold those thoughts as permanent in our minds. Let every Rosicrucian adopt as his motto that henceforth, regardless of what his daily occupation is, he will

think beyond the actual doing of his immediate work, on the basis that each thing he does is a means toward providing for the perpetuation of the ideals which he holds himself ready to sustain and defend. A few minutes a number of times a day spent in sending out our thoughts of peace and harmony will set into motion the proper tide of thought and ideals.

This is not enough, however; we cannot merely fulfill an obligation by thinking a few times a day in terms of peace and harmony. We must put these same constructive thoughts and purposes into action by expressing the ideals that exist beyond them. Has not everyone experienced how a rumor will spread? Who has not worked among a group of people when a rumor has started and become suddenly the only topic of conversation among all individuals who heard it? The reverse is true; a few words of encouragement, a few words of hope properly placed in the minds of individuals will react in the same manner. Smile at your fellow worker instead of scowling in such a way as to emphasize in his mind his own problems and difficulties. Point out in all your conversations the good that you can see in the Universe, and, in fact, in the daily news. Repeatedly call to the attention of everyone with whom you carry on conversations, the advantages which we so often overlook. Count up in your own mind by taking an inventory of the things which you enjoy and find out how they out-weigh the many disagreeable things in life. By building these ideals in your own mind and passing them on to the minds of others, we are doing a definite part in aligning ourselves with the constructive forces of the Universe, and not only will we be adding to the well-being of other people who will be immediately benefited, but we are contributing something to the Universe as a whole, as well as placing ourselves in a position where we as individuals may be definitely benefited.—A

### Concentration and Meditation

Our Forum is now asked to consider the following questions: "Concentration and meditation, as terms, are frequently interchanged. Mystically, is there no true distinction between them? If there is a difference, when

shall we meditate, and likewise when shall we concentrate?"

It is admitted that often the words "meditation" and "concentration" are substituted for each other in speaking and in writing, which is a practice that is wrong. There is not only a true mystical distinction between them in meaning, but also in their purpose. As an approach to this subject, we will avoid the usual dictionary definition, which would not be of much assistance in the comparison of these two words from the mystical point of view, and even otherwise it is not fully adequate. Concentration is the *focalizing*, the bringing to a central point of anything. Concentration, therefore, is a *positive* function. It denotes *action*. If, for example, a general is going to concentrate his troops in a certain area, he gathers them together, unites them closely within a designated region. Something, obviously then, cannot be concentrated without action being brought to bear. Its former status, whatever it was, must be altered before it can be said to be concentrated.

Now what happens when we are said to be concentrating upon something in a mental sense? Actually, we are directing our *consciousness*, our ability to perceive and to realize something, into certain channels. We are bringing our consciousness to bear on one focal point. Thus if we are concentrating upon a musical selection being played by a symphonic orchestra in a great auditorium where we are one of the audience, we are directing our consciousness to have its full sensitivity confined principally to one sense—the faculty of hearing. Our consciousness, in other words, would be concentrated on the auditory impressions we received—the musical notes heard. Likewise, if we are concentrating upon something which we are looking at, we are focusing our consciousness particularly upon our visual impressions. In fact, when we visually concentrate, as we all know, we often fail to hear someone when they speak to us, because we are not directing our consciousness to the sense of hearing. In such an example, our consciousness has become *centered* in that sensory area of the brain where impulses that come to our eyes alone are being registered.

It is apodictical, therefore, that you cannot be in a completely mentally passive attitude and yet be concentrating upon something. In

fact, that is why some persons fail with mystical concentration. They are instructed to concentrate upon a thing or condition to accomplish a particular result. Perhaps they proceed to relax and allow themselves to enter into a state which induces sleep, and so then they fail. You must remember that *concentration involves action*. It is positive in its nature.

Concentration equally applies to your noetic functions; that is, to converging your thoughts upon a single principle or idea. Suppose you are quietly seated in the semi-darkness of your sanctum. You are deeply engrossed in thought, oblivious to your surroundings. Your mind is struggling with some problem of paramount importance to you. You do not see, hear, or feel. All of your mental faculties are devoted to assembling the thought impressions and concentrating them upon the problem with which you are engaged. This very definitely is a process of *concentration*, even though it is entirely different than concentrating upon an orchestra playing or visually concentrating upon the changing scenes on a motion picture screen. You must look at it in this light: Whatever completely occupies your mind by the fact that you focus your consciousness upon it, that, then, constitutes concentration. In such an example, your consciousness once again is the *prime mover*. It is active; it is doing the concentrating. You are in a *positive state* mentally.

*Meditation* requires just the opposite process—that is, in the mystical sense. In meditation, you do not mentally go to a thing; that is, you do not move your consciousness, your realization, outward to something, nor do you search within yourself for ideas, as in reasoning. In true meditation you become *passive*. You prevent your consciousness from roaming, as it were. When you find yourself thinking upon an experience had, or giving yourself over to abstract thought, you immediately free your consciousness as best you can from such occupations.

A period of *mystical meditation* is begun by first eliminating as nearly as possible all the impressions of your objective senses, such as the sounds you would ordinarily hear, or light and colors or tactile sensations, that is, sensations of touch. In other words, you exclude the objective world from your con-

sciousness. Now this is not easily accomplished, and requires much practice. It is best attained by beginning with one of your objective senses at a time, compelling yourself to suppress that particular sense, then progressing to the next, and so forth.

Your environment is important to your success in mystical meditation. If you are in noisy surroundings, obviously it is difficult not to hear. Further, it is difficult to exclude visual impressions which distract you, even if your eyes are closed, if the room which you are in is brightly illuminated. When you have gone that far, then as one of our Rosicrucian monographs relates, "The mystic conceives himself in the center of a miniature universe. He begins to separate himself from all else for his meditation." In other words, nothing else is, but yourself. You are conscious just of your own being. Even then, you must not become so analytical in your self-consciousness as to take cognizance of your feelings, that is, your emotions and sentiments, for immediately then you would be resorting to concentration and no longer be in a state of meditation.

Frankly, a state of meditation is *one of reception*, where a development or a condition is to occur, within you, without your actuating it in any way. Now during such a period of meditation, ideas *intuitively* may flash into your consciousness. Their full import will be known to you, and you will not need to reason about them, and you will not concentrate upon what enters your consciousness. As another of our Rosicrucian monographs relates, "Twenty or thirty minutes of such *indwelling* is one of the best Cosmic tonics for the body and the mind which you could have." It is, in fact, *true mysticism*, because you are brought in close communion with self, and self is an extension of the Divine Consciousness of God. To put it in other words, when you know self you know God.

In ordinary terminology, and as the phrase is commonly used, concentration of mind means the centering of our consciousness, our awareness, upon our *perceptions*. It means being conscious of those things which we discern by means of our objective senses. Meditation is popularly associated with reflection, which is really another form of concentration. Reflection, we can say, is concentration upon

thought. It is the occupying of our consciousness with ideas, the results of experiences we have had, or the conclusions of our reasoning. Such meditation is really, to repeat, but a different aspect of concentration, and must not be confused with the passive, receptive state of mind of which mystical meditation consists.—X

### Moon Gardening

We notice of late that our members of this Forum circle have become deeply interested in the subject of planting by the moon. Perhaps this renewed interest is the result of the crusade for Victory Gardens and home-grown vegetables. Many have requested us to discuss again the results of our own experiments here at Rosicrucian Park.

You will remember our talks of several years ago when our late Imperator, Dr. H. Spencer Lewis, called our attention to the experiments he was conducting and how his findings supported the theory of planting by moon phases. In spite of the fact that thousands of experiments have supported these findings, there are still hundreds of scientists who deny any possibility of moon influence upon plant and animal life.

During the past year our Department of Instruction has been called upon many times to give what information there is available on this subject. Many of you will be interested to know that there are books that can be bought that deal extensively and scientifically with this subject. The scientist and author, Rudolph Steiner wrote such a book entitled, "Practical Training in Agriculture." Dr. L. Kolisko is the author of two valuable books, "The Moon and the Growth of Plants," also, "Working of the Stars in Earthly Substances." These three works can probably be obtained from the public library. Dr. Clark Timmins has written and published a treatise entitled, "Planting By The Moon." He has also provided a garden calendar to be used in conjunction with his booklet. This can be obtained from almost any book dealer. "Planting By The Moon" and the garden calendar are extremely reasonable in price. All of the above-mentioned publications are highly recommended to the student who is seriously interested in this subject.

In our previous discussion, mentioned a few minutes ago, Dr. Lewis called our attention to the flourishing growth of a plot of grass that had been planted a day or two before full moon as compared with the small growth of a similar plot planted two days after full moon. This result is quite in accord with the findings of the scientist-gardener Rudolph Steiner. The vegetables planted two days before full moon have produced abundant crops far in excess of those planted after full moon and at other times during the month.

In the February, 1941, issue of the "Rosicrucian Digest" under the title, "As Science Sees It," there is a reprint of a news article from a British newspaper showing the manner in which the English farmer and home gardener has profited by the reports of those experimenting in this field.

In this news article, we find the scientist's explanation for the prolific growth of plants placed in the ground forty-eight hours before full moon. This scientific report states, "The moon's pull draws up the sea giving us our tides. The moon then must also draw up the water which lies in the soil. Water drawn from a low soil level comes from an area un-reached by plant roots and, therefore, is very rich in plant foods. It is in effect a super-stimulant for seeds, galvanizing them into immediate and lasting activity. Moonlight, it is held, converts certain chemicals in the foliage into sugar and sugar is a growth encourager par excellence." Whether or not we concur with this scientific explanation is not important. What is important, however, is the fact that there is an influence on plant and animal life, and certain schools of science recognize and accept this fact.

An interesting personal experiment to perform that will show this fact is, strange as it may seem, to visit one's barber and to have one's hair cut just before full moon and notice how rapidly it grows out again. Do this several times keeping a careful record of the experiment. Then have the hair cut during a waning moon for a while and note any difference in the time required before you are again in need of a haircut.

This same experiment may be tried on the lawn, that is, mow the lawn or have it mowed a day or two before full moon and notice how rapidly it grows out again. Then reverse the

procedure mowing the lawn on a waning moon to note any difference in the growth of the grass. This is not a superstitious idea as a great many people seem to think, but a fact that can be proven by anyone who cares to make the experiment. Rose bushes and other plants that require pruning show much more rapid growth when pruned just before full moon than they do when pruned after full moon. The sophisticated citizen of the average city, large or small, will perhaps scoff at these ideas but not so the simple farmer who has actually tried these experiments, conducting them in an intelligent systematic manner.

On some future occasion when our time is not limited, as it is this morning, we will go into this subject in more detail, especially the question of why plant growth is more prolific just before full moon than at other times during the month. For now, however, it is sufficient to know that there is a difference and that it is possible to obtain reports, even detailed explanations, from the writings of eminent experimenters in this interesting field.

### Strength For Adversity

Repeatedly, it has been stated that Rosicrucianism is not a fair weather philosophy. In other words, it is a system of teaching that must meet all conditions, favorable or unfavorable. I have received this morning a letter from a Frater with whom various officers have recently corresponded, and with whom our Council of Solace has cooperated in meeting a series of problems. To quote from his letter in part, he states: "We certainly are glad that things are at last clearing for us and that the future looks brighter. I have had a long sickness of which I am not yet entirely recovered, but several months ago found my condition so improved that I was able to take over a position which paid me considerably more than I had been earning. The understanding we received from the Order proved a rock upon which we could cling to in our adversity, and upon which we were able to start building again."

It is very reassuring to find this Frater expressing his conception of the Order as a rock or foundation upon which he was able to stand in spite of the difficulties which have been his lot in past months. If every individual had a philosophy of life, then those in-

dividuals would have a foundation upon which to build and toward which to turn when adversity and difficulties faced them. In the economic panic of some years ago, many individuals committed suicide when their fortunes were lost in the stock market crash. In doing so, they clearly illustrated that they lived only for one thing—the value of money or material wealth. In other words, they clearly indicated that all they hoped for, all aspirations were based upon what money could buy. When that was gone, there was nothing. Many others, more than we have any way of determining, had a philosophy of life which was not based upon money or any material value, and, consequently, since the time that their money and wealth has been gone they have really lived for the first time in their lives. Many turn to their hobbies; many who made large incomes now live modestly but happily. No individual who is what we might call a red-blooded human being is desirous of evading responsibilities that are found to be his.

We, as Rosicrucians, know that to attain a complete understanding of the workings of the mind and of the Cosmic to arrive, in turn, at an ultimate purpose for the universe, we must experience all the phases of that universal existence that come in our way. Therefore, we can honestly realize that both fortune and adversity will be ours, that happiness cannot be known without living it, and that pain will not exist in the universe until it becomes a reality to us through experience. Only the actual living of all phases will teach us the whole of life. Therefore, while man should strive to overcome adversity, he will make a serious mistake if he only bewails his lot and attaches the blame for his difficulties entirely outside himself. Man must strive to realize that adversity is a teacher, and regardless of how hopeless one's physical situation may be, his efforts must be that much more directed toward the understanding of the purpose of these apparently unfavorable events.—A

#### Change of Environment

A question of a Frater concerning environment is one which has faced everybody at some time in his experience. It concerns the justification of changing one's environment due to adverse circumstances that have taken

place consistently in an environment where one has remained for some time. The real point of the question is whether or not one is a coward in refusing to face the true actualities of a situation by leaving an environment in which problems and adversities have been consistently existent. We have discussed in these Forum pages before the effect of vibrations in various places, and it has definitely been established that negative and inharmonious vibrations can produce conditions to which we are unable to adjust ourselves, and under such circumstances all our efforts and purposes are thwarted while we remain in such an environment. Many have had the experience of living in a house, a town or a certain geographical area where nothing seemed to function in accord with the ideals, purposes and ambitions of the individual. Many would react to the point of this question by stating that to leave such a condition is a mere act of cowardice or refusal to accept the situation. This is not, however, the complete answer. The true answer lies in the consideration of what we have tried to do ourselves to meet the adverse conditions. When negative vibrations exist it is many times possible to replace them with positive vibrations. This is done by proper living, proper thinking, and by such physical assistance as the intonation of constructive vowel sounds, and keeping our lives running as harmoniously and smoothly as possible. When such attempts are made consistently and seem to have no effect, and an individual is furthermore thwarted with difficulties that seem unjustified, then he is not acting cowardly but using good judgment to arrange, if it is within his power, to make a change of environment, even though it may be only by moving a block away.

Careful thought and consideration should be given to such changes because one cannot run away from problems or difficulties that he may think exist within his environment and outside himself when, in reality, the problems are no more than his own attitudes and viewpoints. Therefore, careful analysis, honest criticism, and consideration are necessary before arriving at a conclusion; furthermore, this is the conclusion that is best to be worked out by oneself, as whatever may be the opinion of someone else may only interfere with your reaching the correct decision.—A

## *Behind The Veil*

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WHAT will tomorrow bring forth? What inevitable changes are occurring, for which we must prepare? Are we subject to catastrophic happenings which will alter our ways of living—our peace of mind—without a means of anticipating them? Will religion survive the present materialism? Is individualism to be submerged in the dictates of the state, after the war? Will taxation be lessened, or will the wave of extravagance continue, compelling even greater taxes?

The straws in today's wind point to what is now in the formative state. The alert man and woman can sensibly adjust himself and herself to tomorrow's happenings, if they will. What we may expect of the future has been considered in a series of articles entitled, "What of Tomorrow?" published in the Rosicrucian Digest. A concise presentation of them, with many interesting **additional facts**, has now been released in **an attractive booklet** by the same title.  
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